THE SVBSTANCE OF CHRISTIAN RELIGION, SOVNDLY SET FORTH in two bookes, by definitions and partitions, framed according to the rules of a naturall method by *Amandus Polanus* professor of Diuinitie.

The first booke concerneth faith.
The second concerneth good workes.
The principall pointes whereof are contained in a short table hereunto annexed.

Translated out of Latin into English by E. W.

This is life eternall, that they know thee to be the onely verie God, and him whom thou hast sent Iesus Christ. Ioh. 17.3.

Whatsoeuer I command you, take heede that you do it. Thou shalt put nothing thereto, nor take any thing therfrō. Deu. 12.32.

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1595. P76

TO THE RIGHT HONORABLE AND HIS VERIE GOOD LORD, THE LORD Edward Earle of Bedford: and to the right honorable also and vertuous Ladie, the Ladie Lucie his wife, E.W. wisheth all growth of goodneſſe in this life, and in the end euerlaſting bleſſednesse through Chriſt.

MAy it pleaſe your HH. to vnderſtand, that hauing by my fathers appointmẽt for exerciſe ſake, according to my poore skill, tranſlated out of Latin into Engliſh, this worthy worke following: and God hauing beſides prepared a way (when I did neither thinke nor know of it) to bring it to light & ſight of men, by putting it into Print, I bethought my ſelfe, as well as my want of yeares & diſcretion would ſuffer me, of ſome worthy perſons & patrõs to whom I might dedicate theſe my ſimple labours. Amõgſt many none came more

ofte & more iuſtly into my remẽbrance, thã your HH. whoſe affectiõ in the Lord to my father, and ſome meaſure of Chriſtian care for me in the world, haue made me bold, & euen as it were to preſume, to dedicate theſe ſimple fruits of my firſt trauailes vnto you. What reaſons I haue beſides thoſe alledged to lead me thereto, I ſhall not need largely to lay out. Your HH. zeale to Religion: your fauours to me, as alſo ſome declaration of all dutifull thankefulneſſe from my ſelfe towards you for the ſame haue greatly prouoked me. In whõ though there be nothing as in regard of my ſelfe and paines taken herein, that may commend it, yet as in reſpect of the worke it ſelfe, ſure I am, not by mine owne iudgement I proteſt (for how weake and childiſh that is, I very well know) but by the ſentence of ſundry very learned men, both for the ſoundneſſe and ſufficiencie of the things therein contained, as alſo for the methodicall maner of handling the ſame, there will be found much that may well beſeeme your HH. profeſsion and place. And ſo earneſtly praying the good ac-

ceptation of that which is done, that vnder your HH. patronage it may be the better receiued amongst men: and humbly beseeching the continuance of your HH. fauours, that so I may the better proceede in godlinesse and learning, whereunto my parents, though not able indeede of themselues to maintaine me therein, haue vnfainedly dedicated me, & I my self haue willingly vowed my selfe; and hartily crauing pardon for my boldnesse & scapes this or any other way cõmitted, I humbly end. At Londõ the first of this Ianuarie. 1595.

Your HH. humble and dutifull as he is much bound. Elijahu Wilcocks.

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THE FIRST BOOKE OF THE PARTITIONS, AND DEFINITIONS OF DIuinitie, framed according to the rules of a naturall methode, by Amandus Polanus of Polansdorf.

Of Faith.

THe word of God, is a doctrine written by the Prophets and Apostles, the holy spirite being the inditour thereof, perfectly deliuering the way how to obtaine eternall life. 2. Pet. 1. 21. Ephes. 2. 20. Iohn. 5. 24. 39. and 20. 29. 31. 1. Cor. 1. 21. 2. Tim. 1. 10. and 2. 5. Tit. 1. 1. 2. Rom. 1. 16. Psal. 32. 1. and 1. 1. and 119. 1. and so forward. Mat. 5. 3. & so forward. Iam. 1. 21. 22.

Of the word of God there be two partes: the first concerning faith, Act. 24. 14. 15. 16. Rom. 1. 16. Hab. 2. 4. the other cõcerning good workes. Iam. 2. 20. Phil. 1, 27. Tit. 3. 8. Mar. 1. 15. 1. Tim. 1. 18. 19. *Of faith.*

The first part, namely concerning faith, doth teach vs, what we must beleeue to saluation. And that cõcerneth either God, or the Church.

Church.

God, is an eternall, infinite, omnipotent, and most holy spirit. Iohn 4. 24. Psal 9.2. & 92.8. & 102.13. Esa.63.16. Dan.6.26. Heb.1.12. Reu.4.8. & 11.17. & 16.5. 1. Kin.8.27. 2. Chro. 6.18. Iob. 11.7.8. Iere. 23.23. Psal.139.7.10. Esa. 6.3. Gen.17.1. & 35.11. Exod. 6.3. Deut. 7.8. & 10.17. Num.11.23. Esa.40.12. Matt.19. 26. Luk.1.37. Reu.1.8. Mat.19.17. 2. Chr.30.18. *Of God.*

Of the knowledge of God, or of faith concerning God, are two parts, the first concerning the essence of God, the second concerning his workes.

The essence of God, is the nature of God, whereby God is indeede, and doth subsist.

And that essence is but one: and therefore God is but onely one also.

There are two partes of the knowledge of the essence of God, the first concerning the attributes of God, the second concerning the distinction of the persons.

The attributes of God, are those titles, which are attributed to God, to declare his essence better vnto vs.

The attributes of God, are either simple, or compared. *Of the attributes of God.*

The simple attributes of God are the essential properties of God, which doe agree to him without comparison.

Of these some haue such a similitude of him, as is in the creatures by creation: some haue not.

Of the former kind are blessednes, immortalitie, vnderstanding, præscience, memorie, will, goodnesse, holinesse, iustice, clemencie, long sufferance, patience, constancie, fortitude, truth, faithfulnesse, and the rest.

The goodnesse of God is that, by which he hath bene euerlastingly contented with him selfe, not hauing neede of any other thing. 1. Tim. 1, 11. & 6. 15.

The vnderstāding of God, is that by which he hath a perfect vnderstāding of al things, & this is somtimes called the wisdome of God.

The immortalitie of God, is that by which he neuer dieth. 1. Tim. 1. 17. & 6. 16.

The præscience of God, is a most perfect foreknowledge of all things to come.

The memorie of God, is that by which he doth most exactly remember all things. Psal. 25. 6. 7. Esa. 49. 15.

Of the will of God.

The will of God, is that by which he willeth all things. Rom. 9. 15. 24. Eph. 1. 5. 9. 11.

And the will is onely one, & most simple if we respect God himselfe, but so farre as we respect mē, to whō it is either reuealed or hid, it is two fold: manifest or secret. The schoolemen do call the former of these, the wil of the signe, the other the will of the good pleasure of God.

The secret wil also in due time appointed by God, is made open and manifest.

The will of God is most free, whereupon also it is called the free will of God.

The

The free will of God, is that self same essence of God, vnderstanding by it selfe all things immediatly and most perfectly, & that most freely, but yet vnchangeably and necessarily, willing that which is good onely, and abhorring that onely which is euill, neither depending of another former beginning, but of it selfe onely. And this alone may properly be called of his owne power.

The goodnes of God is that by which he is the author of all good things.

And he doth exercise this, either generally towards all creatures, or else particularly towards his elect.

The former is called beneficence, the later is called mercie.

The beneficence of God, is that by which he giueth his gifts to all his creatures. Mat. 5. 44. 45. Act. 14. 17.

The mercie of God is that by which God doth good to his elect, although they deserue nothing of him but euill. Esa. 49. 10. 13. Eph. 2. 3. 4. Psal. 145. 9.

The holinesse of God is that by which he doth altogether abhorre all impuritie & vncleanesse. Esa. 6. 3. Rom. 4. 8. Ierem. 3. 12.

The iustice of God, is that by which he dealeth iustly in all things. Psal. 116. 11. Rom. 3. 4.

The clemencie of God, is that by which he doth represse his anger, which is most iust, that he might spare vs. Exod. 34. 5.

The long sufferance of God, is that wher-

by he doth a long time defer his anger, and punishment against sinners, that he might prouoke them to repentance. Exod 34.5.

The patiẽce of God is that by which he sufferereth a long time patiently the sins of men, that he might lead thẽ to repentance. Esa. 48.9

The constancie of God, is that by which he performeth most certainely that which hee hath spoken. Exod. 34.5.

The fortitude of God, is that by which he is able to performe all thinges that hee doth wil. 1 Sam. 2. 2 Sam. 23. 13. Esay. 28, 28. & 49. 26. Ier. 50. 34. Reuel. 18. 8.

The truth of God is that by which hee speaketh and doeth all things as they are indeed, he himselfe being most free from all lying. Rom. 3. 4. Deut. 7. 9.

The faythfulnes of God is that by which he most faythfully performeth to his children that which hee hath promised. Esay. 49. 7. Exod. 34. 6. Deut. 7. 10.

Hitherto we haue handled the simple attributes of God, which are of the first sort: they of the latter sort follow.

The simple attributs of God, of the later sort are those which haue not in thẽ such a similitude of him, as is in some creatures by creatiõ. Of which sort are these, Eternitie, Infinitnes, vbiquity, omnipotency, omniscience.

Eternitie, is an essential propertie of God, by which hee is sayde to bee without any beginning or ending. Esa. 43. 13. Ps. 90. 2. & 92. 8.

Infinite-

Infiniteneſſe, is an eſſentiall propertie of God, by which we vnderſtand that the diuine eſſence can in no wiſe be cõprehẽded in any boundes. 1.Kin.8.27.2. Chro.2.6.and 6.18.

It is alſo called his vnmeaſurableneſſe.

Vbiquitie is an eſſentiall property of God, by which he is alwayes preſent euery where in all things. Iere.23.23.24. Pſal.139.7.10. Eſa. 6.3.and 66.1.

It is alſo called omnipreſence.

Infinitneſſe is the cauſe of vbiquitie.

For that that is euery where, is therfore euery where, becauſe it is infinite. Neither is, neither can any thing be ſaid to be euery where, except it be infinit.

And this is proper to the Deitie alone, that it be whole euery where & in euery particular place.

Omnipotencie, is an eſſentiall propertie of God, by which he can bring to paſſe all things, whatſoeuer he doth will, now he doth will all thoſe things, which are agreable to his nature and word. Luk.1.37.and 18.27.

Omniſcience, is an eſſentiall propertie of God, by which he moſt perfectly knoweth, euen in one moment all things euery where. Hebr.4.13.

The meditation hereof hath a double vſe. one for our exhortation, the other for our comfort.

It ſerueth vs for exhortation, becauſe it ſtirreth vs vp to the ſincere feare of God, that

in euery place we may flie all filthinesse, and sins, seeing all things though neuer so secret are subiect to the eyes of God, & nothing can be hid frō thē: seing also God will bring forth into the open light all secrets in due time.

It serueth vs for comfort, because it doth strēgthē our minds in all miseries, seeing God knoweth them, & they cānot be hid frō him.

Thus haue the simple attributes of God bene handled: The compared follow.

The compared attributs of God are those titles which do belong properly to creatures, but are by a metaphore or similitude attributed to God. For the Scripture oftentimes doth speake of God, according to mās capacitie.

Of them some are taken from man, some from other creatures.

Those which are taken from man, are said to be attributed to God, by a humane passiō.

Of a humane passion in God.

A humane passion is a metaphore, whereby those things which pertaine to man, are by a similitude attributed to God.

Of this sort are these, the parts, members, senses, affections, and adioynts of man.

The soule which is a part of man, is attributed to God. Iere. 5. 29. and 9. 9. Amos. 6. 8.

Where by the soule is meāt, the life of God, that is to say, the very essence of God it selfe.

And by the members of the body, by the senses, affectiōs & adioynts, which are attributed

ted to God, a power is meant to be in God, performing for vs certaine actiõs by an incõprehensible maner, whereof the works which men performe by the meanes of their members, senses, affections and adioyntes be as it were a certaine resemblance.

These members of the body are attributed to God: the head, the face, the eye, the apple of the eye, the mouth, the eare, the nose, the nostrels, the hand, the arme, the right hand, the finger, the hart, the wombe, the feete.

By Gods head is meant God himself being such a one as to whose glory all things are to be referred, which are subiect to him in Christ 1. Cor. 11. 3. God is the head of Christ.

By face or countenance, is meant sometime presence, sometimes the fauour & kindnesse of God. Psal. 104. 7. and 27. 8. 9. and 31. 17. Sometimes anger. Psal. 34. 17.

By the eyes is meant, either the good will and fauor of God. Psal. 34. 16. Or the prouidence of God: or else this, namely that God seeth all things.

By the apple of the eye is meant, that which is most deare to God. Deut. 32. 10. Psal. 17. 8. Zach. 2. 8.

By the mouth is meant either the decree of Gods prouidẽce. Mat. 4. 4. or else the cõmandement or reuealing of his word. Iere. 9. 12.

By the eares is meant, either readinesse, and facilitie in hearing our prayers. Psal. 31. 3. and 34. 16. Or this, that God heareth all things.

By the nose is meant the fierce wrath of God. Ierem. 49. 37.

By the nostrels to which smelling is attributed is meant, that acceptation by which he taketh sacrifices to be well pleasing, and acceptable vnto him. Genes. 8. 21.

By the hand is meant power, protection, liberalitie, workemanship, and those things which are like these. Iob. 10. 8. Psal. 31. 6. & 8. 7.

By the arme is meant power, strength and might. Genes. 49. 24. Exod. 6. 6.

By the right hand, is meant, the power, or rule of God. As in the Creede of the Apostles.

By the finger is meant, power, mightie working. Exod. 8. 19. or else workemanship. Exod. 31. 18.

By the hart is meant, either the liuing essence of God, for the hart is iudged to be the seate of life in a liuing creature. Genes. 6. 6. or the decree of God, because the holy Scripture doth appoint the hart to be the seate of the sense, whose part is to think, & to determine. Iere. 19. 5. or the good pleasure of God, as when Dauid is said to be a man according to Gods owne hart.

By the wombe is meant generation. Psal. 110. 3.

By the feete is meant strength or power. Psal. 110. 1. or else the presence of God.

Hitherto of the members attributed to God in the Scripture: now follow the ſenſes.

By the ſenſes attributed to God there is vnderſtood the prouidēce of God. Mat. 14.2.

The ſenſes which are attributed to God, are either inward or outward.

Inward, as memorie or remembrance. Eſa. 49.16. 1. Sam. 15.2.

To which is oppoſed forgetfulneſſe. Eſa. 49.14.

The outward ſenſes attributed to God are ſight. Geneſ. 1.4.

Hearing. Pſal. 5.2. and 6.8. 9.

Smelling. Geneſ. 8.21.

And theſe are the ſenſes, which are attributed to God: the affections follow.

Affections are attributed to God, as loue, grace, or mercy, anger, furie, hatred repēting.

The loue of God, is that whereby he being moued doth beſtow his gifts on his creatures. Mal. 1.2. 3. Iohn. 2. Tit. 3.4 Epheſ. 2.4.

Of the grace of God.

The grace or mercy of God, is the fauour, good will, & clemencie of God, by which he giueth freely to his elect without any deſert of theirs, all good things both for body and ſoule, eſpecially eternall life. Rom. 11.6. 12. 25.

The ſchoolemen do make two ſorts of the grace of God: A grace making a man freely accepted, & another grace giuen freely: The ſchoolemen for the moſt part do vnderſtand

by the grace which maketh a man freely acceptable, the gifts & qualities infused into the soule: but more rightly it is taken for the fauour & mercy of God, which doth not consist in vs but in God himselfe.

Grace giuē freely, is euery gift which doth proceede from the loue, & liberalitie of God, and is bestowed vpon vs. Paule calleth it the gift by grace. Rom. 5. 15. Schoolemen call it an infused grace.

The good pleasure of God, is that by which he suffereth all good things to please him, Gene. 1 God saw all things that he had made, and behold they were very good. So workes done by faith please God.

The anger of God, are those punishments, by which he punisheth sinnes. Rom. 1. 18.

And that is also called the reuengement of God. Esa. 47. 3. Psal. 2. 5.

The furie of God, is the fierce and mighty wrath of God declared by most grieuous punishments. Psal. 2. 5. 12.

The hatred which is in God, is an abhorring lothing and reiecting of euill. Malach. 1. 2. 3. Rom. 9. 13.

Of the repenting of God.

The repenting of God, is not a changing of his diuine counsell and decree, which is immutable. 1. Sam. 15. 29. but a changing of the workes of God. Genes. 6. 6. 1. Sam. 15. 11. Ierem. 18. 8

The causes thereof are either the sinnes or repentance of men.

Notwithstāding this kind of change is decreed by God from euerlasting. For God hath decreed both of these, namely to performe some worke, and to change it againe, for the sinnes, & repentance of men. That changing of the worke is called the repenting of God.

And these are the affections which are attributed to God: the adioynts follow.

The adioynts of man which are attributed to God are these, to sit in a throne to see. Psal. 2. to arise, to ascēd, to descēd, apparell. Psal. 104. 2. he is called also a husbandman Iohn. 15. 1.

And these attributes are taken from mā: others follow, which are both common & also taken from other creatures: Of this sort are these, place, time, ascending, descending.

Wings are also attributed to God, by which is meant protection and defence. Deut. 32. 10. Psal. 17. 8. Psal. 91. 4.

Likewise a shadow is attributed to God. Psal. 91. 1 by which is meant protection. For euen as a shadow doth protect vs from the beames, and heat of the sunne: so God doth protect vs from daungers.

So God by a metaphore is called by diuers names.

He is called a tower. Psal. 91. 2. For euen as in high and defenced towers, we are safe from the enemy: so God doth set vs in safetie.

He is called, a shield, a buckler, Psal. 3. 4.

He is called, a consuming fire. Deut. 4. 24. & 9. 3. Heb. 12. 29.

He is called a rocke. Psal. 71.
He is called a strōg dwelling place. Psal. 71. 3.
He is called a defence. Psal. 71. 3.

Hitherto we haue spoken concerning the attributes of God: now we will speake concerning the persons of the Deitie.

Of the persons of the Deitie.

A person of the Deitie, is a subsistence in the Deitie hauing such properties, as cannot be communicated from one to another.

There are three persons in the Deitie, the Father, the Son, & the holy ghost. Mat. 3. 16. & 28. 19. 1. Iohn. 5. 7. Ephes. 2. 18. Gene. 1. 26. and 18. 2. Exod. 3. 6. and 15. 16. Psal. 33. 6. Esa. 6. 3.

These are coeternall, and equall, of one, & the selfe same simple essence, distinct one frō another by an incommunicable proprietie. And those are distinguished one from another, not essentially, because the essence of them is but one, yet notwithstanding really: they differ from the essence of God, not in deed, but by respect or by relation onely.

The Father, is the first in the Godhead, which hath begot the Sonne frō euerlasting. Psal. 2. 7. Cor. 13.

The Sonne, is the second in the Godhead, which is begotten of the Father, by an eternall communicating of the whole essence. Iohn. 1. 14. 18. 34. and 3. 16. Mat. 3. 17. 2. Cor. 1. 19. Hose. 11. 3. Luke. 1. 31. Rom. 1. 4.

Of the diuine generation.

The diuine essence neither doth beget, neither is begotten: because that which doth beget

get, is in very deed, distinguished from that which is begotte: now the diuine essence, being but one, and most simple, it cannot be distinguished from it selfe.

The Sonne, is beggotten of the essence of the Father: and hath the whole essence of the Father not by flowing from, neither by cutting out of the Father, neither by propagation, (for the essence of the Sonne, doth not flow from the essence of the Father, neither is it propagated or cut out of it) but by cōmunicating. And the Sonne is not in deede the Sonne of himselfe, because he is the Sonne of the Father: yet notwithstanding he is God of himselfe, that is to say, that essence which is in the Sonne, is not of another, but of it selfe, seeing the essence of the Father, and the Sonne, is one and selfe same. The essence of the Father, is of it selfe, without all beginning: but the essence of the Son, is the essence of the Father. For the Godhead, by which the Son is God, is that same by which the Father is God: therefore the essence of the Sonne is of it selfe and without beginning. Therefore Christ is God of himselfe, For except he be God of himselfe, he certainly can not be God at all. For that he be God, God hath it of himselfe naturally. He cannot be God whose essence is not of it selfe.

But it is one thing for the essence to be begotten, and another thing to be begotten of the essence. The essence is not begotten of

the essence, the essence is without generation.

Therefore the Sonne also as he is God, is not begotten. But the Son is begotten of the essence of the Father. Wherefore Christ as he is God, is of himselfe, as he is the Sonne, he is of the Father.

The holy Spirit is the third person in the Godhead, which proceedeth from the Father and the Sonne. Iohn 15.25.26. and 20.22. Rom. 8.9. Esa. 6.8.9. Actes. 28.25.26. & 5.3.4.1. Cor. 3.6. and 19.20. 2. Cor. 6.16.

Therefore God is one in essence. Exod. 3. 14. Deut. 4.35. and 6.4. and 7.9. and 10.17. and 32. 39. 1. Cor. 12.6. Gal. 3.20. Ephes. 4.6. 1. Tim. 2.5. But three in persons, whereupon we worship the reuerend Trinitie, or Trinitie in vnitie. Genes. 1.26. and 18.2. 1. Iohn. 5.7. Ephes. 2.18. Rom. 9 5.1. Timot. 3.16. Actes. 5.3.4.

Hitherto concerning the essence of God: now concerning his workes.

Of the workes of God.

The works of God, are those things which God doth for his own glory. Psal 8.1. & 19. & 104.1. Prouerb. 16.4. Esay 48.9. Rom. 1.20.21.

And by the cõsideratiõ of Gods works, diuers names are giuẽ to God in the Scripture.

Furthermore those are the vndeuided workes of the Trinitie, & yet we must keepe the personall proprietie, the naturall distinction, & order of the persons in working. For as the Son is of the Father, and the holy Spi-

rite

rite of the Father and the Sonne: so the Father worketh immediatly by the Sonne: and the Father and the Sonne, by the holy Spirite, in performing the same worke. For the Father is powerfull, but by the Sonne and the holy Spirite. Iohn. 5. 19.

The Father worketh by the Son, not as by an instrument or helper of the working.

The workes of God are either benefits, or iudgements.

The benefits of God, are the works which God doth performe for our good.

The benefites of God, are either spirituall, or bodily.

Spirituall benefites, are those which pertaine to the soule or spirituall life.

Bodily benefites, are those which pertaine to a bodily life.

Hitherto generally concerning the benefites of God: now concerning his iudgements.

The iudgements of God, are those works, by which he iustly layeth afflictiõs vpõ men.

Againe the workes of God are either eternall, or limited in time.

The eternall works of God are those which were done from eternitie, before the foundations of the world were layd.

The workes of a certaine or set time, are those which are done in the time appointed.

Hitherto concerning the adiunctes of the workes of God, the sortes follow.

Of the decree of God.

The workes of God are two: the decree of God, and the execution of Gods decree.

The decree of God, is the eternall and vnchangeable worke of God, whereby he hath decreed in himselfe, all things which he will do, & permit to be done, and all the circumstances of all things. Act. 2.23. and 4.28. & 10. 42. Ephes. 1.1.5.11.

All things therefore are done by the decree of God. Ephes. 1.11. Mat. 6.23.

And God hath so decreed all things, that he hath determined the time, place, and the manner how they should be done: and also hath appointed al things particularly to their end: and hath moreouer ordained euen the very meanes, by which they shall come to that end.

Now the decree of God is vnchangeable, and vnmoueable, and such a one as God can not repent him of it, and therefore it is necessary. Psal. 33.11. Num. 23.19.1. Sam. 15.29. Esa. 46.10. Mal. 3.6. Iam. 1.17. Esa. 14.24.27.

The decree of God, is either generall, or speciall.

Gods generall decree, is that which pertaineth generally to all and euery thing, great and small, yea, euen to those things, which fall out euery moment.

Gods speciall decree, is that which doth specially

ſpecially concerne men.

That pertaining properly to the eternall ſaluation, or deſtruction of men, is called the decree of Predeſtination. *Of the decree of Predeſtination.*

The decree of Predeſtination, is the decree of God, concerning the eternall ſaluation, or deſtruction of men.

And that is two fold: the decree of electiō, or the decree of reprobation.

The decree of election, is that decree, by which God hath purpoſed with himſelfe, to deliuer (and alſo to ordaine to eternall life, and that to the prayſe of his glorious grace from that common deſtruction into which men would willingly haue thruſt themſelues headlong) all thoſe whō he would haue mercy vpon. Epheſ. 1. 5. Mat. 22. 14. Rom. 8. 28. and 9. 21. Act. 13. 48. Luke. 10. 20. Phil. 4. 3. Reuel. 3. 5. and 21. 27.

The decree of election is by a metaphore called the booke of life, in which are written the names of thoſe that ſhalbe ſaued. Reuel. 20. 12. 15.

The decree of reprobation, is that decree by which God hath purpoſed with himſelfe to leaue, and that for the declaration of his iuſtice, thoſe on whom he will not take pitie, in euerlaſting deſtruction, to which, for their ſinnes, they ſhould be ſubiect. Prouerb. 16. 4. Exod. 9. 16. Rom. 9. 22. 2. Pet. 2. 4. Iob. 4. 18. and 15. 15. Iude. verſ. 4. Reuel. 13. 8. and 17. 8. and 20. 15.

Hitherto concerning Gods decree: now concerning the execution of Gods decree.

Of the execution of the decree.

The execution of Gods decree, is a most free, and iust worke of God: by which God doth in the determined time performe all things, which haue bene decreed frō euerlasting, and doth so performe them, as they were decreed.

For the workes of God are now in time so performed, that they do fully answere to his decree, that is to say, that those things which are decreed should all of them be done indeed, and as they were decreed, so they should be done.

The execution of Gods decree is two fold: either respecting this life or the life to come.

The execution of Gods decree, respecting this life, is that by which those workes are done, which God hath decreed to doe in this life.

Those workes are two fold. Creation and prouidence.

Of Creation.

Creation, is a worke of God, by which he hath brought forth all creatures of nothing. Gene. 1. 2.

A creature, is whatsoeuer hath bin made by God of nothing.

Now all the creatures of God were created very good. Therfore all nature as it is nature, is good, because it is the worke of God.

Of these creatures some are created according

ding to the Image of God: some are not.

The Image of God, is that dignitie, and excellencie, in which the reasonable creatures, being created like vnto God, do excell other creatures. *Of the image of God.*

Of this Image of God there are two parts, perfect reason, and perfect blessednesse.

Perfect reason, is a part of Gods Image, by which the reasonable creature, doth more expressly carie the Image of God his creatour, whilest by a certaine diuine force it knoweth plainlie things, without errour, as they are; and doth will and chuse no other thing, then that which doth please God.

And that perfect reason consisteth, both in the minde and in the will.

Perfect reason in the minde, is an excellent vnderstanding, rightly knowing all simple, particular, and generall things, which a created nature can know, and ioyning them together, or diuiding them, or reasoning by compared things, hauing also by nature, some ingrafted & naturall knowledge, such as are the principles of arts, and rule of life, and a respectiue motion iudging of the proper actes thereof.

In the will there is both the conformitie of the will with God, and also free will.

The conformitie of the will with God, is that obedience, which the will doth vprightly performe to God, so that all inclina-

tions, desires, and actions do agree with Gods will.

The free will of a reasonable creature, is the power of the will, chusing or refusing freely and of it owne proper motion, without compulsion; that which vnderstãding sheweth to be chosen or refused.

Thus farre concerning perfect reason: now concerning perfect blessednesse.

Perfect blessednesse is that other part of the image of God, by which a naturall creature, through an excellent ioy, taking pleasure in God alone, doth enioy perfect felicitie.

Of Angels. The creatures made according to the image of God, are Angels, and men. Angels, are created, vnderstanding, and inuisible spirites, neither susteined in any other (excepting in God alone) neither part of another.

And Angels are either good or euill.

Good Angels, are Angels which haue stood in their integritie in which they were made.

Their free will, is to good things onely, because they are already so confirmed in goodnesse, that their mind cannot be deceiued, nor erre in iudging, that is to say, in approuing, & misliking the obiect, neither can the will desire any other thing, thē that which the mind iudgeth, but chuse that which it approueth, refuse and reiect that which it misliketh. Iob. 4.18.

4.18. Mat. 22. 30. 1. Tim. 5. 21. Ephes. 1. 10. Col. 1. 20.

The dutie of good Angels is two fold: either towardes God, or men.

Their dutie towards God is of two sorts: the first to do Gods will. Psal. 103. 20.

The second to set forth God by continuall prayses. Psal. 103. 20. and 148. 2.

The dutie of Angels towardes men, is also two fold.

The one, to be a defence to the elect against all dangers, and against the subtleties and assaults of the enemies, and to cary the soules of the elect being dead, into the place of the blessed. Or else to minister to those that feare God in all their wayes. Heb. 1. 14. Psal. 34. 8. & 103. 21. Mat. 18. 10. Psal. 91. 11. Dan. 10. and 12. Luke. 16. 22.

Their other dutie is to punish the euill. For the good Angels, are not onely the disposers of the goodnesse of God, but also sometime executers of punishment. 2. King. 29. 35.

Hitherto concerning good Angels: now concerning euill Angels.

Euill Angels, are Angels who haue fallen from God, Iohn. 8. 44. 2. Pet. 2. 4. Epistle of Iude. 5. 6. Ephes. 2. 2.

The same are called deuils.

And they are the first authors of all sins, & do endeuour to seduce men by their temptations, and to stirre them vp to sin, as also by

all meanes to turne them away from God, & to thrust them headlong into destruction.

The temptations of the deuill, are perswasions, sollicitings, and sturrings vp, by which he doth endeuour to draw men into sinne and destruction. After this manner he tempted our first parents. Genes. 3. 1. So the deuill tempting Christ, sollicited him to distrust concerning Gods prouidence, as though God could not sustaine, and preserue him without bread. Mat. 4. 3. he tempted him to rashnesse, and vnaduised boldnesse, that for the obtaining of glory, he might expose himselfe to vnnecessary daungers. vers. 6. he sollicited him to idolatry. vers. 8.

In euill Angels, we must consider both their office, and restraint.

If we respect their office, they are compelled to serue, and obey God in those workes, which it pleaseth God to performe by them.

Of this office there are two parts: For they are ordained both to afflict the godly, that their constancy might be proued. Iob. 1, 12. and 2. 6. 7. 2. Corin. 22. 7. as also to vexe the wicked, as officers, and tormentours appointed by God.

The restraint of the euill Angels, is the bounding, and limiting of their power and fury, that they are able to do no more, then God doth suffer them to do.

Their free will is to euill things onely. For seeing they are cast away from God for euer, and

& are hardened in euill, they can do nothing, nor hereafter ſhall do any thing but ſin, that is to ſay, onely to approue with their minde, and chuſe with their will, thoſe things which are euill, and diſpleaſe God, and therefore they ſhall ſuffer euerlaſting puniſhment. Iohn.8.44. 1.Iohn.3.8. Mat.3.8. Mat.25.41. Iude, verſ.6. Reuel.20.10.

Hitherto concerning Angels: now concerning man.

Man is a creature of God, made according to his Image, conſiſting of a body, and a reaſonable ſoule. *Of man.*

We ought eſpecially to conſider, both his eſtate, and alſo his will.

The eſtate of a man is to be conſidered two wayes: one before the fall, another after the fall. *Of the eſtate of man.*

The eſtate of man before the fall, was that happy eſtate of his firſt integrity, in which man was made at the beginning. It is alſo called an vpright eſtate, or the eſtate of integrity, or innocency.

The eſtate of man after the fall, is that eſtate into which all men fell afterward.

And that eſtate is two fold: corrupted, or renued.

The corrupt eſtate, is that vnhappy eſtate, which all men deſcending by carnall generation, haue fallen into through ſinne.

The renued eſtate, is that eſtate of man, in

which man is renued againe according to the Image of God.

And that renued estate is two fold: the one begũ, the other perfected: the former is in this life, the other the life to come.

Hitherto concerning the state of man: now concerning his will.

Of the will of man.

The will of man, is that power of his will, chusing, or refusing that, which the vnderstãding sheweth to be chosen or refused.

And that was of one sort before the fall, and of another since the fall.

The will of man before the fall, was free in all things, because it could incline to either part, that is to say, to good or euill, so that it might chuse either the one or the other, yea & that so farre, that man by his own strength was able to stand or to fall.

For although man were so made, that he was good, and could know God aright, and performe to him right & perfect obedience, by the free motion of his owne will yet notwithstanding he was changeably good, that is to say, he was not so cõfirmed in the knowledge and obedience of God, but that a shew of some good being set before him, he might be inclined to fall away, and indeed did fall away of his owne proper motion.

Thus much concerning the will of man before the fall.

The will of man after the fall, is to be consfidered

sidered two wayes: first as it is in this life, secondly as it shalbe in the life to come.

In this life it is two fold: the one in the corrupted, or vnregenerated men, the other in the regenerated men.

In men corrupted or vnregenerated, the will is both bound and free.

Their will is free onely to euill, in all things, both in spirituall, and also in ciuill & outward matters. But freedome of the will to goodnesse, is lost through sinne.

True it is indeed, that the will of the vnregenerate, worketh freely, yet it can doe nothing but sinne. And sin doth alwayes flow from this fountaine of the free will of man.

And although the vnregenerated sometimes doe performe some good workes morally, and such as of themselues are good, yet by accident they are become sinnes: because they do them not, by the true knowledge of God, & by faith, lastly because they erre from the true end, whilest they do not regard this, namely the honour of God. Heb. 11. 6. Mat. 23. 27. 28. Rom. 1. 18. and 14. 23.

Of the bondage of will.

But the will of the vnregenerate is bound & captiue as concerning good & holy things, and specially concerning things belonging to saluation and eternall life. For the vnregenerate, cannot by their owne strength turne themselues to God, nor receiue the grace that God offereth them, nor vndertake or performe any worke pleasing God. Gen. 6. 5. and

8.21.Iere.13.10 23.& 17.9.Psal.14.1.3.Rom.3. 10.11.12.Mat.7.18.& 12.34.Ioh.3.3.& 6.44.& 12.39.Rom.7.18.and 8.7.2.Cor.3.5.

Hitherto concerning the will of man being corrupted: now concerning the will of the regenerated man.

Of the will of a regenerated man.

The will of the regenerated man, is free, partly to good, partly to euill.

The will of the regenerated man to good is free by the ſpeciall bleſſing & aſſiſtance of the holy ſpirit, who doth begin, continue, and make perfect in him his cõuerſion to God & good works: & that ſo, that both the beginning, proceeding, and finiſhing of his cõuerſion is the free gift of God: notwithſtanding in the meane while the regenerated man is not idle, but worketh, being ſtirred vp by the holy ſpirit. Deut.30.6.1.Kin.8.58. Iere.31.33. Ezech.11.19.and 36.26.Luke.24.45.Ioh.6.45. Actes.16.14 Rom.6.18.2.Cor.3.5.and 17.and 46.Phil.1.6.& 2.13.Epheſ.4.24.Col.3.20.

Againe the will of the regenerate man is free to euill, firſt becauſe the regeneration, & renewing of nature, that is to ſay, of the mind, will, & affections is onely begun, & not perfected in this life, and alwayes the reliques of fleſh or ſinne dõe remaine, which do ſomewhat both darkẽ knowledge in the minde, & alſo toſſe & turne the will, ſo that we cannot by and by doe thoſe things which we would. Mar.9.24.Ro.7.18.& ſo following.1.Cor.13.12

Secondly, becauſe the regenerate are not alwayes

wayes powerfully ruled by the holy ſpirit, but now & then for a time are as it were forſaken, and left to themſelues by God (who doth not ſo manifeſt his power in thē as before time) that they falling into ſin might be humbled. 2. Sam. 24. 1. 1. King. 8. 57. Pſal. 51. 13. Eſa. 62. 17. Eze. 16. 6. & 63. Rom. 11. 32. 2. Cor. 12. 7.

Hitherto concerning the will of men in this life: now concerning their will in the life to come.

In the life to come there ſhalbe one will of thoſe that are bleſſed, and another of thoſe that are damned.

The will of the bleſſed after this life, ſhalbe free onely to good, & not to euill, ſo that they ſhall not onely not ſin, nor chuſe the euill, but they ſhall not be able to ſinne, or to chuſe the euill, that is to ſay, that they ſhall will nothing but that which is good.

And hereof there are two reaſons.

1 Becauſe their regeneration ſhalbe perfect, and not begun onely, as now it is. Mat. 22. 30. 1. Cor. 3. 12. 1. Iohn. 3. 2.

2 Becauſe they ſhall neuer be forſaken, but ſhalbe gouerned continually, & ruled powerfully of God in all their actions, that they ſhould not erre frō a right courſe. 1. Cor. 15. 28.

The will of the dāned ſhalbe onely to euill for euermore: becauſe they ſhall alwayes be without any repentance, and hope of pardon & deliuerance, & ſhall remaine in the kingdome of Sathan, & be thruſt forward by him and their owne luſtes, and ſhall fight againſt

God. Mat. 25. 46 Mar. 9. 43.

Hitherto concerning creation: now concerning the prouidence of God.

Of the prouidence of God.

The prouidence of God, is a worke of God, by which he gouerneth all things according to his own will, & doth direct them to his owne glory, and to the saluation of the elect. Otherwise it is called the gouernement, the rule also, and kingdome of God. Psal. 93. 1. and 97. 1. and 99. 1. and 103. 19.

And that is a perpetuall testimony of Gods presence in all places.

Neither doth any thing happen rashly, or by chance, but all things are done by the prouidence of God, according to his fatherly counsell and will.

Neither yet is that done without Gods will, which is done contrary to his will.

Both good and euill is gouerned by the prouidence of God.

Of good.

Good is that which God alloweth, as for example, all the substances of things, & their quantities and qualities, which they haue by creation, their motions, and changes, their actions and euents as farre forth as they are motions, and do agree with Gods nature and will, as it is expressed in his word.

Whatsoeuer therefore is remaining either in deuils or in men by creation, is good.

Good is either naturall, or morall.

Naturall good, is euery good thing which God

God hath created in nature, to those vses of men which please God, as the sunne, moone, the earth, the water, meat, drinke & rayment.

Morall good, is an action agreeing with the eternall, and vnchangeable wisedome of God, manifested in Gods law, which both by creation is ingraffed in the mindes of men, and afterwardes published abroad by Gods voyce. Or else morall good, is euery good action agreeing with the will of God reuealed in his word.

Thus much concerning good: now concerning euill.

Euill, is a destruction of the nature created by God. *Of euill.*

And that is, either the euill of the offence, or of the punishment.

Both these euils are set downe. Iere. 18.8. If this nation shall turne away from their euill, concerning which I haue spoken against them, it shall also repent me of the euil which I purposed to haue done vnto it.

Euill of the offence is sinne.

Sinne, is euery thing contrary to the law of God. *Of sinne.*

Sinne is either of deuils or of men.

The sinne of the deuils is that, into which euill Angels haue fallen.

And that is two fold, their fall, & the malice following their fall.

The fall of the deuils, is their falling away

from God, whereby they haue left their own ſtanding, aſſigned them in heauen for miniſtration.

The malice following vpon the fall of the deuils, is that, whereby they are for euer made the enemies of God, and of men, and are caried with an vnreconcilable hatred towardes God, and men. 1. Iohn. 3. 8. 9. 1. Pet. 5. 8. Epheſ. 6. 12.

Thus farre concerning the ſinnes of deuils: now concerning the ſinnes of men.

The ſinne of men, is that ſinne into which men haue fallen.

And that is of two ſortes, either the ſin of our firſt parents, or of their poſterity.

Of the fall of our firſt parents.

The ſinne of our firſt parents, is the ſinne of Adam and Heuah.

And that is two fold: both the fall, and the corruption following the fall.

The fall of our firſt parents, is the eating of the forbidden fruite, by the perſuaſion and ſubtlety of the deuill, through which eating they did breake the commandement of God, and haue caſt themſelues and their poſterity headlong into eternall death.

Now our firſt parents fell, both willingly, and by Gods prouidence.

That they fell willingly, it appeareth hereby, becauſe they were endued with a will of their owne, which was free, and could not be compelled.

There-

Thereupon it came to passe, that a shew of good, that is to say, of obtaining a diuine nature being set before them, they did fall, and sinne, the minde approuing that which was set before it, & the will inclining it selfe to embrace the same.

That they fell by Gods prouidence, it appeareth in the Prou.16.4.Rom.11.32.Gal.3.

The corruption following the fall, is a darkening of the Image of God, by which there ceaseth to be in the mind the true, & perfect knowledge of God, in the will the freedome of choise to goodnesse, and in the hart the true loue & feare of God & a purpose, & desire to obey God, & there succeeded in the minde ignorance, and doubtfulnesse: in the wil, and hart stubburnnesse against God, and a froward disposition.

Thus much concerning the sinne of our first parents.

The sin of the posterity, is that into which all the posterity of Adam, & Heuah did fall. And that is two fold: originall or actuall sin.

Originall sin, is that sin, in which all of vs are conceiued, & borne, who do descend by a carnall generation. Paule calleth it the sinne dwelling in vs.Rom.7.20. Psal.51.7. Ephes.2, 3.Rom.5.12. *Of originall sinne.*

The partes thereof are two: Originall guilt, and originall naughtinesse.

Originall guilt, is a naturall offence, & sub-

iection to punishment, because of the fall of our first parents. Rom. 5.12. So death went ouer all men.

Originall naughtinesse, is a naturall depraiuing and corruption of mans whole nature.

This naughtinesse is not the very nature of mā it selfe, but onely sticketh to mans nature, from which it is alwayes to be discerned, euen after the deprauing.

And that is both in the soule & in the body.

Naughtinesse in the soule is two fold: the darknesse of the minde, and the losse of free will, or of free choise to good, and the disorder of the affections of the hart, naughty disposition to vices.

Naughtinesse of the body is also two fold: the disorder of the moueable members, and diseases which come by nature.

Thus much concerning originall sinne: now concerning Actuall sinne.

Of actuall sin. Actuall sinne, is that sinne, which we our selues commit.

1 And first, that is either inward, or outward.

Inward sinne, is euery euill thought, and doubting concerning God and his will, incredulitie and the rest.

Outward sinne, is euery word, deed, or gesture contrary to the law and will of God.

Outward sinne, is either hid or manifest.

An hid sinne, is that which no man is priuie of, besides he which did commit it.

A manifest sinne, is that sinne, which other men

men also are prinie vnto, and are offended, & made worse thereby. Therefore it is specially called an offence.

An offence is a speech or deed whereby an other is made worse. *Of an offence.*

An offence, is either giuen, or taken.

An offence giuen, is an vngodly doctrine, or euill example of maners, which doth hurt others, either because they doe imitate the same, or because by it men are discouraged from the Gospell.

An offence taken, is when either by some right doctrine, or necessary deed, hypocrites are offended, and conceiue hatred of the Gospell, and godly men. And that is also called a Pharisaicall offence.

Againe sinne is either raigning, or not raigning: which some men call deadly or veniall. 2

A sinne raigning, is that sinne, which the sinner doth not resist by the grace of the holy spirit, regenerating him to eternall life, and therefore it maketh him subiect to eternall death, except he repent, and obtaine pardon by Christ.

A sinne not raigning, is that sinne which the sinner resisteth by the grace of the holy spirit, regenerating him to eternall life, and therefore he is not subiect to eternall death, because he repenteth him, and doth obtaine pardon by Christ.

Euery sinne in it owne nature, is deadly, that is to say, it deserueth eternall death, but

it is made veniall, that is to say, it doth deserue pardon and forgiuenesse, so that it doth not bring to the regenerate death eternall, by grace through Christ.

3 Moreouer, euery sin is either against conscience, or not against conscience.

Sinne against conscience, is a sinne when a man knowing the will of God, doth contrary to it of set purpose.

Sin which is not against conscience, is that sin, which is cõmitted of him, that knoweth not the will of God, or else the sin is acknowledged, and lamented of the sinner, to be a sin, yet it cãnot perfectly in this life be auoyded: as for example, originall sin, and many other sinnes of ignorance and infirmity.

4 Furthermore, sinne is either pardonable or vnpardonable.

Pardonable sin, is that sinne which is forgiuen to him that repenteth, and to him that asketh remission through Christ.

Such are all sinnes, except the sin against the holy Ghost.

Vnpardonable sinne, is that sinne which is not forgiuen, neither in this world, nor in the world to come. Mat. 12.31. Mar. 3.28. Luk. 12.10. Heb. 6. 4.5.6. 1. Iohn. 5.16.

Of this sort, is the sinne against the holy Ghost.

The sinne against the holy Ghost, is that sin, where Gods truth is resisted, or denyed of set purpose, after that the minde is confirmed

firmed, and taught in the truth, by the teſtimony of the holy ſpirite, whoſoeuer commit this ſinne are puniſhed by God with blindneſſe, ſo that they can neuer repent, and therefore cannot obtaine forgiueneſſe.

Moreouer ſinne is either affected, or vnaduiſed. 5

An affected ſinne, is that ſin which is committed of meere malice or ſtubburnneſſe.

An aduiſed ſinne, is that ſinne which is cõmitted of raſhneſſe or infirmity.

Laſtly, euery ſin is by it ſelfe, or by accidẽt. 6

Sinnes by them ſelues, are all ſins which are forbidden by the law of God.

Sinnes by accident, are the actions of the vnregenerate, which indeed are commanded by God, but yet they diſpleaſe God, becauſe of the defectes and vices concurring in the wicked: or elſe indifferent actions which are done with offence.

Thus farre concerning the euill of the offence: now concerning the euill of the puniſhment.

The euill of the puniſhment, is euery deſtructiõ, or afflictiõ, or forſaking of the reaſonable creature whereby God puniſheth ſins. *Of the euill of the puniſhmẽt.*

Thus much concerning the ſubiect of Gods prouidence: now concerning the parts thereof.

Of the prouidence of God there are two parts: Action, and permiſſion. *The partes of the prouidence of God.*

Auguſtine in his booke called Enchiridion to Laurentius. There is not any thing

done, but that which the almighty would haue to be done, either suffering it to be done, or he him selfe doing it (and now nothing could be done, if he did not suffer it, neither doth he suffer any thing to be done against his will but willingly.) Nothing therfore is done but that which either God him selfe doth, or suffereth to be done.

Of the action of God.

The action respecteth good things which God himselfe doth, amongst which are numbred the euill of the punishments (as men call them) becausse they tend to that which is good morally.

The action of God is either by meanes or without meanes.

The action by meanes, is when God for the performing of certaine workes vseth the ministery of secõdary causes as instruments.

Of Gods instruments.

And the instruments which God vseth are either good or euill.

God doth alwayes vse well both of them, that is to say, both the good, and the euill instruments also.

God vseth the euill, either to exercise and try the faith, patience, and constancy of the elect, as it is manifest by the example of Iob: or else to chasten the elect: so doubtlesse Absalom was vsed by God to chasten Dauid: or to punish euill men, that the euill might be punished by the euill. Esay. 21. 2.

Now although he vse euill instruments, yet he is not the author or partaker of any sinne

sin at all: which appeareth euen by this, that at the length he doth most seuerely punish those wicked instruments whose helpe he vsed. Esai. 14.5.6.29.

Although also euill men do nothing, neither can doe any thing, but that which is decreed of God: yet they cannot be excused, neither can they haue any excuse, & then are worthily punished, because they doe not regard the decree and glory of God, neither that end which God hath purposed with himselfe: but their owne euill purpose, that they might bring that to effect, that is to say, that they may do those things which their natural malice doth suggest vnto thē, they being filled with anger, enuy, hatred, desire of reuenge & set no other end before them, but that they might satisfie their own desire, couetousnes, and ambitiō, that they might preserue or encrease their own estate, that they might ouerthrow the good, and that they might reuenge thēselues. Hereof there is a notable example, Esa. 50.5.6. and so forward. Esa. 14.5. and 5.7.6.

For the wicked do alwayes set before themselues an euill end. Gene. 50.20.

Now though God moue and stirre vp the euill, that he might doe some good thing by thē: they notwithstanding moue themselues with a contrary motion, to do wickedly, and that they might will that which is euill, and performe the same also.

Yet in the meane while, God doth direct

those euill things which the vngodly do, to a good end, namely to his owne glory, and the saluation of the elect.

For God knew that it did rather pertaine to his most omnipotēt goodnesse to turne euil to good, thē to suffer euill not to be at all. Wherfore in that Sathan, and the wicked sin, it is of themselues, that they in sinning do this or that, it is by the power of God; that is to say, in that the euill are moued and doe worke, it is by the power of God, but that they worke euilly, that is to say, are moued and worke, with euill affections, euill counsels, in euill manner, and with an euill end, that is of themselues: for naughtinesse is to be distinguished from the action it selfe, with which the naughtinesse is adioyned.

Euery action, as it is an action, is of God: for in him we liue, we moue, and haue our being. Acts. 17. 28. and he performeth all things by the counsell of his will. Ephes. 1. 11. but the naughtinesse of the action, doth arise from the will of man, neither doth it touch God, who can so vse euill and wicked instruments, that in the meane space, he is not so much as once touched with any infection of euill.

What sin soeuer therefore is in the action, it doth cleaue vnto the instruments, by whom although those things are done, which God would haue to be done, yet they are not alwayes done after that manner which pleaseth him: & they set before thēselues another

end then that which God respecteth.

Both these kindes of instruments, to wit, both good and euill, are either ordinary or extraordinary.

Ordinary instruments, are those instruments which God vseth ordinarily to execute his decree.

Extraordinary are those which are contrary to the former.

Againe instruments, are either liuing or without life.

Liuing instruments, are either reasonable or voyde of reason.

Reasonable instruments, as for example Angels. 2. King. 6. 17. Iob. 2. 7.

And men. Genesis. 45. 4. 2. Sam. 16. 10. Ierem. 25, 9. Ezech. 21, 21. Iohn. 19. 11. Actes. 2. 23. and 4. 27.

Instrumpents voyde of reason: as for example, beastes. 2. Pet. 2. 16. Ezech. 14. 2. King. 2, 24. Gene 8. 2. Exod. 8, 2.

Instruments without life are these; brimstone, fire. Genesis, 19. 24. Hayle. Exod. 9. 22. Manna. Exodus. 16. 4. flesh. Exodus. 16. 13. meate and drinke. 1. Kings. 14. 4. also drought, famine, disease, pestilence, the sword, warre, death. Esay. 13. 4. 17. For all these are the ministers of God.

Thus far cõcerning Gods action done by meanes: now concerning Gods action without meanes.

Of the action of God without meanes.

The actiõ of God done without meanes, is

that whereby God doth performe without meanes or instruments, whatsoeuer he will. Gene.10.3.Mat.4.4.Deut.8.3.So Gene. 2.5. When as yet the Lord had not rayned on the earth, neither was there any man to till the ground,yet all things were greene, and florished in the field, and there were fruites in the fields.

Hereby we learne that God can euē without meanes, performe and bring foorth all things.

Neitheryet doth it follow thereupon that the earth is not to be tilled, because God without meanes can bring forth of the earth all things, that is to say, although it rayne not,although the earth be not tilled. Because God afterward ordained meanes by which he would worke. Now we must vse these meanes or else we should tempt God.

Yea God would haue man to labour euen in the state of his integrity, namely that he might till and dresse the garden Eden. Gene. 2.15.

Thus farre concerning the action of God: now concerning his permission.

Of Gods permission. Beza in his questions and answeres. God worketh not in the euill ones,

Gods permission, is the worke of Gods prouidence, whereby God according to his eternall decree permitteth the euill of the offence,or sin to be done, whilest he doth withdraw his grace from sinners,and doth not incline or bend their will to obey Gods will.

Esa.2.

Esa.2.6. Actes.14.16. Rom.1.24.28. Psal.81.13.

Permission is a suffering of the euils of the offence, that is to say, of sinnes which are not done by God himselfe, but he doth suffer thē to be done according to his decree. Esa.2. 6. Actes.14.16. Rom.1.24.

but deliuereth them vp to Sathan, and their owne lusts.

But God suffereth the euill the offence, so that it cānot be done except he be willing to it, & it cā no other wise be done thē he suffereth, nor no further then he permitteth, that he also may direct it to a good end.

He suffereth the Saints to fall into sin, that they being chastened for their sinne, he might bring them to the true knowledge of them selues, and to humility. Psal.119.

It is good for me, ô Lord, that thou hast humbled me, that I might learne thy statutes.

He suffereth also the reprobate to fall into sinne, that he might shew the glory of his iustice in punishing them for their sin. Rom. 9.17. Exod 9.16.

For God would not being good, suffer any thing to be done euilly, except also he being omnipotent, could turne euill to good.

He hath not therefore by his eternall, immutable, most wise and most iust purpose at any time wrought or approued euill, but permitted onely, that the chiefe creatures should fall into sinne.

Howbeit the deuill and the wicked, yea all creatures are so in Gods power, that without his will, they cannot onely not do any thing,

but they cannot so much as once moue them selues. Gene. 20.6. So the false Prophet Balaã could not curse the people of Israell. Num. 22. Iob. 1. 12. Prouerb. 21. 1. Actes. 17. 25. 28.

Hereupon we may gather two doctrines.

The first pertaineth to our cõfort, namely, that no euill can befall vs from the deuill or from wicked men, without the will and permission of God.

The other pertaineth to our instruction, namely, that whatsoeuer aduersity commeth to vs, our minde must be turned away from our enemies, and the euill men who hate vs, and be lifted vp to God, and we must beare all things patiently. Iob. 1. we must acknowledge the iudgements of God to be iust, and reuerence them. Psal. 119. It is good for me, ô Lord, that thou hast humbled me and so foorth. And we must commit our injury to God, and so forth.

Hitherto concerning the parts of Gods prouidence: the sorts follow.

The prouidence of God is two fold: Generall or speciall.

Of the generall prouidence of God.

The generall prouidẽce of God, is that whereby the whole world is gouerned. Gen. 7. 1, 2, 3.

And that is declared, & especially beheld in the preseruation or destruction of things.

The preseruatiõ of things, is that whereby God preserueth all creatures, the better to declare his loue towards them. Psal. 36. 8. 9. Psal. 104. throughout. 105. 106. Mat. 6. 26. 30.

Pre-

Preſeruation is either vniuerſall or ſpeciall.

The vniuerſall preſeruation, is that whereby he is preſent with all and euery creature, euen with the euill, ſo that he may preſerue them onely as long as pleaſeth him. Pſal.104. throughout. Mat.6.26.30.

That is made manifeſt by their ſucceeding one another, or by their continuance.

By their ſucceeding one another, whereby one ſort dying or periſhing another ſort cõmeth in their roome: as for example, men after men, beaſtes, after beaſtes, corne after corne: or one ſeaſon after another ſeaſon, as for example the ſpring, after the winter, the ſommer, after the ſpring, the fall of the leafe after ſommer, winter after the fall of the leafe.

By their continuaunce, as for example, of thoſe things which are voyde of theſe changes, as the continuance of the heauenly motions, of the ſunne, and other ſtarres, of the continuall ſpringing of riuers, &c.

Particular preſeruatiõ, is that whereby he doth take the care of euery particular thing ſeuerally. Mat.6.30. and 10.29.30. Pſal.56.9. God nũbreth euen the teares of his children.

The deſtruction of things, is that whereby God doth deſtroy whatſoeuer he will, that he might ſhew euident examples, of his moſt iuſt iudgements. Pſal.104.29. and Pſal. 105.&10. Gene.7.4. and 19.24. Num.16.31.

The vſe of this doctrine of Gods prouidence is three fold.

1. That we ſhould be patient in aduerſities, Rom. 5. 3. Iam. 1. 3. Iob. 1. 21.

2. That we ſhould be thankefull in proſperitie. Deut. 8. 10. 1. Theſſ. 5. 18.

3. That we ſhould haue a moſt ſure hope layed vp for the time to come, in God our moſt faithfull father, certainly knowing that there is nothing that can draw vs away from his loue. Rom 5. 2. 4. 5. 6. Rom. 8. 38. 39.

Hitherto concerning the generall prouidence of God: his ſpeciall prouidence followeth.

Of Gods ſpeciall prouidence.

The ſpeciall prouidence of God, is that prouidence whereby God doth particularly gouerne men.

The workes of Gods ſpeciall prouidence, are either vniuerſall or particular.

The vniuerſall workes, are thoſe which belong to all men generally.

And the vniuerſall workes are theſe, predeſtination, the naturall manifeſtation, and affliction, the hid motion of the wils of men, and the gouerning of all humane actions.

Of Predeſtination.

Predeſtination is an ordaining of men being fallen either to eternall life, or to eternall death.

Predeſtination is two fold: Election or reprobation.

Election and reprobation are properly referred to mankind, already made & fallen, & corrupted by ſinne: but by a metonymie or putting of the effect for the cauſe, euen the very

very decree of chuſing and reiecting is called by that name alſo.

Election is that predeſtination, whereby God of his free mercy doth deliuer out of the common deſtruction, whomſoeuer it pleaſeth him Epheſ.2.3.4.5.6.7.

God is pleaſed to declare his mercy on the elect: becauſe when he might moſt iuſtly caſt away all mankind for ſinne, into which they had fallē willingly, for we all were the ſonnes of wrath by nature, euen as well as others: he of his free mercy deliuered ſome from that cōmon deſtruction, that euery mouth might be ſtopped, and the whole glory of our ſaluation might be attributed to God alone. Ephe. 2.3.4.5.6.7.

Reprobation, is that predeſtination by which God according to his iuſtice, doth leaue thoſe, on whom he will not take mercy, in the deſtruction into which they haue willingly throwen themſelues headlong.

Hitherto concerning predeſtination: now concerning the naturall manifeſtation of God.

Of the naturall manifeſtation of God.

The naturall manifeſtation of God, is that which is done by the helpe of nature, to this end, that the excuſe of the ignorance of God, & of ſin, might be taken away from all men.

And that naturall manifeſtation is either by the law of nature, or by the workes of nature.

The law of nature, is a naturall knowledge

ingraue in the harts of men in the first creation, teaching a difference betweene honest and dishonest things that we may seeke after the first & eschew the latter. Rom. 1. 32. & 2. 15.

The manifestation of God by the workes of nature, is that naturall manifestation, by which through the workes of creation God doth shew forth his eternall power and diuinity. Rom. 1. 19. 20.

Hitherto concerning the naturall manifestation of God: now concerning affliction.

Of affliction. Affliction, is a worke of Gods speciall prouidence, whereby God according to his eternall decree doth afflict men.

Affliction, is either the punishment or the crosse.

Of the punishment. Punishment, is an affliction, which God layeth on men for sinne.

And that is either Gods chastisement, or his reuengement.

Chastisemēt is a punishmēt, whereby God chasteneth the elect for their sinnes, that he might stirre them vp to repentance. Esay. 2. 17. Psal. 119. 71.

Gods reuengement is that punishment, whereby God doth take vēgeance on the sins of the wicked, that he might destroy them.

Gods reuengement is two fold, spirituall or bodily.

Gods spirituall reuengement is that which doth pertaine to spirituall things or to the soule.

And

And that is either the hardening of thē, or the withdrawing of Gods grace.

The hardening of them, is a ſpirituall reuengement, when God by his iuſt iudgement doth leaue ſome in their naturall blindneſſe, and naughtineſſe

The withdrawing of Gods grace, is a ſpirituall reuengement, when God for the ſins of men doth take away his grace, from them whom he had begun to enlighten.

The bodily reuengement, is a reuengemēt which God layeth on the wicked in things pertaining to the body.

Againe reuengement is either temporall or eternall.

The temporall reuengement is a puniſhmēt, which is layed on the wicked in this life, that by it as by a preparation, they might be prepared, to the moſt grieuous puniſhment of hell, which at the length remaineth for them.

Eternall reuengement, is a puniſhment which the wicked ſhall endure in hell for euermore without any end.

Hitherto concerning the puniſhment: now concerning the croſſe.

The croſſe is the afflictiō, both of the whole Church, & ſpecially of the particular and holy members thereof, but not for their ſin, but that the godly treading in the ſteps of the croſſe of Chriſt, may be conformed to his I- *Of the croſſe of the Church.*

mage. 1. Pet. 4. 13, 15. Phil. 3. 10. Rom. 8. 28. Colos. 1. 24. Heb. 12. 2. 1. Pet. 2. 21.

And this crosse is two fold, temptation & martyrdome.

The diuine temptation, is the crosse of the godly, by which God tryeth the faith which they haue in his promises, by present or imminent affliction, and setteth the same before all men to be beheld and imitated.

And that is either inward or outward.

Inward temptation is two fold, either the trouble of the minde, or the striuing betweene the spirit and the flesh, as it appeareth in the example of Abraham.

Outward temptation, as the affliction of the body, the losse of goods and children, & so forth, as it is manifest in the example of Iob.

Of martyrdome. Martyrdome, is the crosse of the godly, which they for the truth of Christ suffer of the world.

And martyrdome is either to death, or not to death.

Martyrdome to death, is a shedding of the bloud and life, for a finall confirmation of the truth of God, as it were by an outward and vndoubted testimony. Iohn. 21. 18.

Martyrdome not to death, is an enduring of slanders, reproches, prison, exile and other dangers for the truths sake. 2. Cor. 4. 8. and 6. 4. 8. and 12. 10. 1. Pet. 4. 14.

Thus farre concerning affliction: now concerning the secret mouing of the will.

The secret mouing of the will, is a worke of Gods speciall prouidence, when God boweth the wils of men hither and thither as pleaseth him. Prou. 23.1. Iob. 12.20.24. *Of the secret mouing of the will.*

For all the actions euen of euill men, which they in liuing do performe, are done and gouerned, although by the secret, yet by the good & iust will of God. All the actions I say euen of the wicked, so farre forth as they are actions, or motions to the things set before them, or as they are punishments or chastisements, or the executions of Gods will, all all these, I say, God doth powerfully will and rule. Gene. 45.5.7.8. Exod. 7.3. and 10.1. Deut. 2.30. Ios. 11.19.20. Iudg. 3.1.12. 2. Sam 12.11. 12.2. Sam. 16.10, 11.2. Sam. 24.11. King. 22.19.20. 21.22.23. Iob. 1.12, 21. and 2.3.6. and 19.6. Psal. 107.40. Esay. 19.2.3. Iohn. 13. 27. That which thou doest do quickly. Actes 2.23. and 4.27. and 7.43. Rom. 1.24.28. Reuel. 17.17.

The secret motion of the wils, is either the softening, or the hardening of them.

The softening, is a secret motion, by which God boweth the wils of men, that they willingly doe that which is acceptable to God. So God cōmanded the widow, that is to say, by the secret force of his prouidēce he bowed her will, that she should willingly nourish Elijah.

of hardening. The hardening is a ſecret motion, whereby God doth bow mēs will that they ſhould not haue a will to do that which is acceptable to God. So God hardened Pharaoh that he ſhould be vnwilling to let the people go, nor to make peace with them. So God hardened Shemei that he ſhould not ceaſe from curſing 2. Sam. 16. 22.

Thus farre concerning the ſecret motion of the will: now concerning the gouerning of all voluntary or humane actions.

Of the gouerning of all humane actions, The gouerning of all humane actions is a worke of Gods ſpeciall prouidence, whereby he doth alwayes ſo gouerne all the actions of men, as pleaſeth him.

The parts thereof are the direction of the actions, and the reſtraint of the wicked.

The direction of the actiōs is the worke of Gods ſpeciall prouidēce, by which God doth ſo gouerne the actiōs of mē, that they ſhould be able to do nothing, but that which he hath already decreed with himſelfe, neither after any other ſort thē that which he hath decreed, that he might alſo direct it to a good end. Rom. 9. 17. and 11. 11. 1. Cor. 11. 19. Phil. 1. 12. 2. Theſſ. 2. 11. 12. Reuel. 17. 17.

The reſtraint of the wicked, is the worke of Gods ſpeciall prouidence, whereby God doth determine, and limit as it were the power of the wicked mē, that they ſhould be able to do no more then God ſuffereth them.

Hitherto

Hitherto concerning the generall workes of Gods ſpeciall prouidence: the particular follow.

The particular workes of Gods ſpeciall prouidence, are thoſe which doe pertaine to part of mankind.

Such are the ſupernaturall manifeſtation of Gods will, the working of miracles, the calling, the heauenly couenant, and the heauenly ſigne.

Of the ſupernaturall manifeſtation of Gods will.

The ſupernaturall manifeſtation of Gods will, is the worke of Gods ſpeciall prouidence, whereby after a ſpeciall manner he manifeſteth his will to men in the Church. Pſal.103.7. Heb.1.1.2.

Of this there are two parts, the reuelation of doctrine, or the foretelling of things to come.

The reuelation of doctrine, is either of the doctrine of the law, or of the Goſpell.

Of the Law of God.

The law of God is a doctrine, which commaundeth vs what we muſt do, and what we muſt leaue vndone, requiring perfect obedience, both inward and outward towardes God, and promiſing eternall life to thoſe that obey it: but threatning eternall puniſhments to thoſe that breake any part thereof. Mat.19.16.17.18.19. Mat.7.12. Leuit.18.5. Ezech.10.11. Rom.10.5. Gala.3.10. Deut.27.26. Iam.2.10.

The law of God, is either generall or ſpeciall.

The generall law of God, is that whereby all men generally, are alwayes bound, except God himselfe, doe specially command another thing: After this sort the ten cõmandements are generall.

For all generall lawes are to be vnderstood with this condition: to wit, *Except God himselfe command another*, as:

Thou shalt not make to thy selfe any graue Image: namely except God doth especially command to make it, as when he commanded to make the Cherubins, and brasen Serpent: and so forth.

Thou shalt not steale, namely except God doth specially command, as when he commanded to spoyle the Egyptians. Thou shalt not kill, namely except God doth specially command, as when he commanded Abraham that he should sacrifice his sonne Isaack. Honour thy parẽts, obey thy parents, namely except God command another thing thẽ our parents: For then we must not obey our parents but God.

The particular law of God, is that which he made specially to certaine men, in some certaine case.

Therfore it doth not ouerthrow the generall law of God: because the particular law, is not perpetuall, but for a certaine time, neither doth it belõg to all, but onely to those to whom it was made specially, neither is it of force in all cases, but onely in that which God

God himselfe hath by name expressed.

Againe the law of God, is either perpetuall, or for a certaine time.

The perpetuall law of God, is that law which doth alwayes bind all reasonable creatures to obedience: and that is called the morall law.

The morall law is that law which teacheth how euery one ought to behaue himselfe, in inward, and outward maners, that his whole life may be agreeable to Gods will. *Of the morall law.*

The summe of that is comprehended in the decaloge or ten commandements.

The decaloge or ten commandements is a briefe summe of the morall law, containing ten preceptes. *Of the ten commandements.*

And that is deuided into two tables or parts.

The first table containeth foure cõmandements, concerning our duties toward God, or concerning loue towardes God, or concerning his worship. *The first table of the ten commandements.*

The first commandement is this: thou shalt no haue strange Gods before me. *The explication of the first cõmandement.*

In this commandement God forbiddeth to haue strange Gods before him.

A strange God, is euery thing, in which a man putteth his confidence besides the true God, or that which a man doth feare or loue more then God, or equally with God, or to which he giueth diuine worship contrary to the expresse word of God.

To haue strange Gods, is to put his confidence in any thing, which is not the true God, or to loue, or feare that more then God, or as well as God, or to giue to it diuine worship contrary to the expresse word of God.

Not to haue strange Gods before God, is to eschew all idolatry, not onely in the sight of men, but euen in the heart, because God seeth all things.

The 2. commandement.

The second commandement is this: thou shalt not make to thy self any grauen image, neither shalt thou counterfeit any Image of those things, which are in heauen aboue, or in the earth beneath, or in the waters vnder the earth, thou shalt not bow downe to them, nor worship them. For I am the Lord thy God, strong, iealous, reuenging the sinnes of the fathers vpon the children, and that vnto the third and fourth generation of those that hate me: and shewing mercy vnto thousandes of them that loue me and keepe my commandements.

In this commandement God forbiddeth, both the framing of Images for Religions sake, and also the worshipping of them.

And by Image is vnderstood (by putting the part for the whole) euen all the worship of God deuised by men.

Therefore Images are not to be borne withall in Churches, which might be in steed

of bookes to the ignorant people.

For neither doth it become vs to be more wise then God, who will haue his Church to be taught, not with dumbe Images, but with the liuely preaching of his word. Iere. 10.8. Haba 2.18. 19. Luke. 16.29. Neither is God to be otherwise worshipped thē he hath prescribed in his word.

Now there is a threatning and promise added to this commandement, that it might driue vs the more powerfully from Idolatry, as from an abhominable sinne.

In the threatning God nameth himselfe strong and iealous.

He calleth himselfe indeed, strong, that we might feare the power which he hath to reuenge.

He calleth himselfe iealous, because he neuer without punishmēt suffereth his honour to be giuen to any other.

But in the threatning God doth threaten punishments, both to the sinners themselues, and also to their posterity.

God for two causes threateneth punishments to the posterity of sinners.

1. That he might shew the greatnesse of sinne, which draweth punishments not onely vpon them that commit them, but vpon their posterity also, if God should deale according to the straightnesse of his iustice.

2. That at the least men fearing the punishment that shall light on their posterity, they

might abstaine from sinne.

That the posteritie be punished for the sinnes of the parents, it is not against the iustice of God: for such is the naughtinesse of our nature, that except God regard vs in his singular mercy, we should all of vs persevere in the sinnes of our parents.

Thus farre concerning the threatening.

In the promise ioyned to this commandement, God promiseth that he will blesse euen the posterity of the godly.

There are two causes leading him to this.

1. That he might expresse the greatnesse of his mercy toward the godly, whereby he doth blesse not onely them, but their posterity also.

2. That happynesse being promised to our posterity, he might sturre vs vp more earnestly to godlinesse.

And he saith, that he will blesse to the thousandth generation, & punish at the least to the fourth, that he might testifie, that he is not delighted with the destruction, but with the saluation of men: & that he doth not punish, but for the manifestation of his iustice.

Hitherto concerning the second commandement: now concerning the third.

The 3. commandement. The third cõmandement is this: thou shalt not vse the name of the Lord thy God rashly.

ly. For the Lord thy God will not let him go vnpunished, who taketh his name in vaine.

In this commandement God forbiddeth the vaine vse of his name, and establisheth that prohibition with a grieuous punishmēt.

The vaine vsing of Gods name, is when any false or reprochfull thing is spoken of God, or when a man by lightnesse or vngodlinesse doth falsly or rashly sweare by God, or when one doth bitterly curse others, by custome or desire of reuengement.

The establishment of this commandement containeth a threatning of punishmēt, that God might shew, that the profanation of his name is to be accounted amongst most grieuous sinnes.

The fourth commandement is this: Remember that thou keepe holy the Sabaoth day. Six dayes shalt thou labour and doe all that thou hast to doe. But the seuenth day is the Sabaoth of the Lord thy God, in it thou shalt doe no manner of worke, thou nor thy sonne, nor thy daughter, thy manseruant, nor thy maidseruant, the cattell nor the stranger that is within thy gates. For in six dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day, wherefore the Lord blessed the Sabaoth day, and hallowed it. *The 4. commandement.*

The sanctification of the Sabaoth day is the appointing of an holy day to the publike worship of God: or else it is to bestow a day

in holy workes and exercises.

There are foure parts of the sanctification of the Sabaoth. the handling of Gods word, the vsing of the Sacraments publicke calling on God by prayer, and the exercising of the workes of mercy.

God for two causes would haue a certaine time appointed for the ministery of the Church.

1. For our weakenesse, who otherwise do seldome wholy giue our selues to the meditation of heauenly things.

2. That rest from labour might be giuen to those, who are vnder other mens authoritie.

Now we are not bound to the seuenth day: for Christ by his comming hath abolished the ceremonies of Moses.

Hitherto concerning the first table of the ten commandements: The second followeth.

The second table of the ten commandements.

The second table of the ten commandements, consisteth of sixe commandements concerning our duties or loue towardes our neighbours.

And those commandements are in order, the fift, the sixt, the seuenth, the eight, the ninth, and the tenth.

The 5. commandement.

The fift commandement is this: Honour thy father and thy mother, that thy dayes may be prolonged in the land, which the Lord thy God shall giue thee.

Of this commandement there are two partes: In the first part God commandeth the performance of honour due to our parents.

By the name of parents are vnderstood not onely those who begat vs, but euen all superiours who are ouer vs, or who are set ouer vs by God to gouerne vs.

Now of the honour due to our superiours, there are fiue partes, reuerence, loue, obedience in all things not forbiddē by God, thankefulnesse, and patience in bearing their infirmities, and slips.

In the second part of this commandement, God promiseth long life to those that honour their parents, and that for two causes.

1. That he might shew what account he maketh of obedience to superiours.
2. That he might allure vs performe it.

The sixt commandement is this: thou shalt not kill. *The 6. commandement.*

In this commandement God forbiddeth man-slaughter.

By man-slaughter is vnderstood, not onely the outward hurt of our owne life, or of our neighbours, but euen euery cause of hurt and slaughter, as are anger, gestures expressing anger, iniurious facts, reproch, hatred, desire of priuate reuenge, and so forth.

The seuenth commandement is this: thou *The 7. commandement.*

shalt not commit adultery.

Wherin God forbiddeth all vncleanneſſe of the mind or of the body, both in mariage, and out of mariage.

The 8. commandement. The eight commandement is this: thou shalt not steale.

Wherein God forbiddeth theft.

Theft is euery vniuſt translating or turning of any other mens goods to himselfe, whether it be done priuily or openly, or elſe whether it be done by violence, or deceipt, & shew of right. Or elſe theft, is euery manner of doing any thing forbidden by God.

Such as are theſe, pillage, taking away of other mens goods, an vniuſt weight, an vniuſt elle, an vnequall measure, deceiptfull ware, coūterfeit coine, vſury, couetouſnes, the abuſing of Gods gifts.

The 9. commandement. The ninth commandement is this: Thou shalt not beare falſe witneſſe againſt thy neighbour.

Wherein God forbiddeth falſe witneſſe, both in iudgement, and alſo out of iudgement.

Therefore by falſe witneſſe, is vnderſtood, euen periury, ſlander, backebiting, reproch, curſing, euill ſuſpition, prating, flattering, laſtly all ſorts of lyes.

The 10. commandement. The tenth commandement is this: Thou shalt not couet thy neighbours houſe, thou shalt not couet thy neighbours wife, nor his manſeruant, nor his maidſeruant, nor his oxe,

oxe, nor his asse, nor any thing that is thy neighbours.

Wherein God forbiddeth euen the least desire and thought contrary to Gods law.

For in the sight of God not onely the outward euill deed is sin, but euen the thought & consultation of committing an euill deed, although it be not brought to passe.

Hitherto concerning the explication of the ten commandements: now concerning the vses of the morall law.

The vses of the morall law are of two sorts: common or proper. *Of the vses of the morall law.*

The common vses are those, which doe equally belong to the elect, and reprobate.

And they are three. 1. To preserue discipline, both in the regenerate, and vnregenerate, and that two wayes First, because it bindeth all men, that they should gouerne the moueable or outward members, to the intent that the outward deedes may agree with Gods law. Secondly, because it establisheth punishments euen bodily in this life, against those who commit outward offences, which punishments God doth execute on the guilty, either by the Magistrate, or by some other meanes.

2. To teach vs to know, what a one God is.

3. To teach vs to acknowledge our sinnes. Rom. 3. that the whole world might be guilty before God. By the law cōmeth the know-

ledge of sinne. Rom. 7. 7.

The proper vses of the law are those which do belong to the elect onely, or to the reprobate onely.

The vses of the law pertaining particularly to the elect are these.

1. To stirre vp and increase repentance in the elect.

2. To kindle in the elect desire to seeke forgiuenesse of sinnes, and righteousnesse in Christ.

3. To stirre vp, and thrust forward the elect to an endeuour to the perpetuall meditation, and calling vpon the holy spirite for grace, whereby they may be renued daily more and more, according to the image of God.

4. To stirre vp and increase in them the desire of perfection, which we shall obtaine in the life to come.

5. To be to the elect a direction how to liue, and a rule of good workes. For it teacheth what workes please God.

The vses of the law belonging onely to the reprobate are three.

1. To make them without excuse.

2. The more to harden them.

3. To prepare them to desperation.

Thus farre concerning Gods perpetuall law: now concerning the law of God for a certaine time.

The law of God for a certaine time, is that

that which was onely for a certaine time preſcribed to the people of Iſraell, and is abrogated by the comming of the Meſſias.

And that law is either ceremoniall or iudiciall.

The ceremoniall law, is that law which gaue commaundement concerning ceremonies to be obſerued in the publicke worſhip of God, which did ſerue to inſtruct the people of Iſraell, of the manner of their eternall ſaluation, by Chriſt to come. *Of the ceremoniall law.*

The iudiciall law, is a law, which giueth commaundement, concerning the politicke gouernement of the Iewes, that is to ſay, of the order and offices of Magiſtrates, iudgementes, puniſhments, contractes, of the diſtinguiſhing of gouernements, made for this end, that iuſtice, and publicke peace might be of force among Citizens, and the lawes of God might be deliuered from contempt. *Of the iudiciall law.*

Hitherto concerning the law of God: now concerning the Goſpell.

The Goſpell is that wholeſome doctrine, concerning Chriſt, already ſhewed and manifeſted. *Of the Goſpell.*

Chriſt, is the onely begotten ſonne of God, made man for our ſaluation. Iohn. 1. 14.

1.Iohn.4.2.1.Tim.3.16.

Of Christ.

Of the knowledge of Christ, there be two parts, the first concerning his person, the second concerning his office.

Of the person of Christ.

The person of Christ, is one, because Christ is one.

Of the knowledge of Christes person, there be two parts: the first concerning the natures in the person of Christ, the other concerning his state.

There are two natures in the person of Christ, the diuine, and the humane nature.

Therfore Iesus Christ is true God, and true man in one person. Rom.1.3.4. and 9.5.1.Iohn. 4.2.1.Timot.3.16. Colos.2.9. Heb.2.14.16. Iohn.1.1.

Thus farre concerning the natures in the person of Christ: now concerning his state.

The state of Christes person is two fold: his humiliation, or exaltation. Phil.2.7.8.9. Luke.24.26.

Of the humiliatiō of Christ.

The humiliation of Christ is that state of his, in which he did abase himselfe below all creatures. Phil.2.7.

Of his humiliation there are two partes: his incarnation, and obedience.

Of the incarnation of Christ.

The incarnation of Christ, is part of the humiliation of the sonne of God, when taking the humane nature, he was manifested in the flesh. Iohn.1.14.1.Tim.3.16.

The parts of the incarnation of Christ, are both

both his conception by the holy ſpirite, and the perſonall vnion of his two natures, and alſo his birth.

The conception of Chriſt by the holy ſpirite, is the forming of the humane nature of Chriſt, of the fleſh and bloud of the virgine Mary, by the miraculous working of the holy ſpirit. Mat. 1. 18. 20. Luke. 1. 31. 35.

The perſonall vnion of the two natures in Chriſt, is ſuch a coupling of them as they might be one perſon. 1. Tim. 3. 16. Coloſſ. 2. 9. Gal. 4. 4. Heb. 2, 16. *Of the perſonall vnion.*

In this perſonall vnion, both the diſtinction of the two natures is to be conſidered, and alſo the effectes of the vnion.

In the perſonall vnion, the natures remaine diſtinct, and not confuſed, whether we reſpect their eſſence, or the properties, or operations. Rom. 1. 3. 4. and 9. 5. 1. Tim. 3. 16. Heb. 9. 14. 1. Pet. 3. 18. and 4. 1.

As therefore in that one perſon of Chriſt there be two natures: ſo there is a double minde, or vnderſtanding, a double will, working, wiſedome, ſtrength, power, vertue, and ſo forth. The one heauenly and not created: the other humane, and created. Luke. 2. 52. Mar. 11. 13. and 13. 32. 1. Iohn. 2. 1. 17. Iohn. 2. 25. and 6. 64. and 5. 20. Heb. 1. 9. Iohn. 1. 33. and 4. 6. Heb. 1. 3. Iohn. 2. 19. and 10. 18.

And each of the natures retaineth and keepeth his owne eſſentiall properties, neither doth it communicate them, to the other na-

ture, and that for two causes: the first is, least the natures should be mingled and confounded: the other, that there might for euer remaine a difference betweene the natures Luke. 24. 39.

D. Luther. For he that confoundeth the properties, confoundeth the natures; and he that taketh away the properties, taketh away the natures.

Thus farre concerning the distinction of the natures in the personall vnion: now concerning the effectes of the vnion.

Of the maiestie of the humane nature of Christ. The effectes of the vnion are two fold: the one, the exaltation of the nature assumed to the highest and vnspeakeable dignitie, and the communicating of the Idioms, or proprieties.

The exaltation of the assumed nature to the highest and vnspeakeable dignitie, is that honour, which the person of the sonne of God hath communicated to the nature assumed, so that he hath exalted it aboue all Angels & men, whom he surpasseth, and excelleth by most farre and vnspeakeable degrees. Heb. 1. 4. Mat. 28. 18. Iohn. 17. 2. Phil. 2. 9. Ephes. 1. 20. 22.

That exaltation consisteth chiefly in these three points.

1. In the personall vnion with the word: becawse the humane nature is assumed into the vnitie of the person of Gods sonne: so that

that it is the proper flesh of the eternall son of God, Heb 2.16.

2. In the giftes, because it hath the fulnesse of all the giftes of the holy spirite, which can be in a creature, that is to say, it hath not onely some giftes, as the rest of the Saints, who haue them according to measure: but all giftes, not onely in number, but euen in the most excellent degree. Iohn. 3.34.

Those giftes giuen to the humanitie of Christ, are created qualities: because his humanitie is created.

That truely is adorned, with most excellent, and incomprehensible giftes, but such as doe not ouerthrow and destroy the same.

3. In the fellowship of the office, both of the mediatour betweene God and the beleeuers, and also of the head of the Church, and of the Iudge of the whole world. Mat. 28.18. Phil.2.9. Ephesians.1.20.22. Psal.110. 1.1. Timot.2.5.1 Iohn.2.1.2. Heb.7.25.26.27. and 8.1. and 9.24.

Hitherto concerning the exaltation of the nature assumed: now concerning the communicating of the Idioms or properties.

Of the communicating of the Idioms, or properties.

The communicating of the Idioms or properties, is a Sinecdoche, whereby that is spoken of Christs person, which is proper to one of the natures in the person. Iohn. 3. 13. Actes.20.28.1.Cor.2.8.1.Iohn.1.1. and 3.16.

For because of the personall vnion of the two natures, their properties are common to the person.

And the communicating of the Idioms or properties, haue a place in the concreet, or primitiue, but not in the Abstract or deriuatiue.

The concreet is the name of the person.

The Concreet, or primitiue, is a name vnderstood of the person of Christ, as these, God, Man, Christ, Iesus, the sonne of God, the sonne of man, and so forth.

The Abstract is the name of the nature.

The Abstract or deriuatiue, is a name vnderstood of one of the natures onely in the person of Christ, as these, the Godhead, the manhood, flesh. Iohn. 1. 14. The seed of Abraham. Heb. 2. 16.

And if in steed of the Abstract, the Cōcreet be sometime vsed, for the most part there is added a note or particle of difference restraining it to one or other of the natures: sometime also it is vttered absolutely, without any note of difference expressed, yet vnderstood.

The notes of difference are these, by, nigh to, as long as, or vntill, in, through, as much as, and those that are like these. Rom. 1. 3. 4. 1. Tim. 3. 16. Heb. 9. 14. 1. Pet. 3. 18. and 4 1. Rom. 9. 5. Actes. 2. 30.

And by these notes of difference is signified the property of the one nature, which cā not be spoken of the other nature.

As therefore it is most rightly sayd of Christ, God is borne of the virgine, suffered vnder

vnder Pontius Pilate, crucified, dead and buried, and so forth.

So also it is most rightly sayd of the same Christ, he is a man eternall, present euery where, omnipotent, knowing all things.

Contrariwise, as this is a most wicked and blasphemous speech, to say, the Godhead is borne of the virgine, suffered vnder Pontius Pilate, crucified, dead, and buried: so this is a most wicked and blasphemous speech, to say, that the humanitie of Christ is eternall, present euery where, omnipotent, knowing all things.

Thus much concerning the personall vnion.

The natiuitie of Christ is that whereby he was borne of the virgine Mary at Bethlehē, that he might be our Sauiour. Luke. 2. 4. Mat. 2. 1. 5. *Of the natiuitie of Christ.*

Thus farre concerning the incarnation of Christ: now concerning his obedience.

The obedience of Christ, is the other part of his humiliatiō, whilest he was in all things obedient to his father. It is also called the righteousnesse of Christ. Esay. 53. Heb. 5. 8. Although he were the sonne of God, yet he learned obedience by those things which he suffered. *Of the obedience of Christ.*

Of the obedience of Christ there are two parts: the fulfilling of the law, and the paying of the punishment for our sinnes.

The fulfilling of the law, is the first part of Christes obedience, whereby in his whole life he performed for vs perfect obedience to the law of God.

Otherwise it is called the actiue righteousnesse of Christ, and also the obedience of the holy life of Christ.

The paying of the punishment for our sinnes, is the other part of Christes obedience, whilest he for vs sustained the punishment which we had deserued, that he might satisfie for vs the most seuere iustice of God: so that we are no more bound to suffer that punishment, seeing Christ hath payed it for vs. Otherwise it is called the passiue righteousnesse of Christ: or the obedience of his Passion and death.

The partes of paying the punishment for our sinnes, are both his Passion, and death, & also his burying and descending to hell.

Of the Passion of Christ.

The Passion of Christ, is that part of his obedience, when hee in body and soule sustained the wrath of God against sinne. Heb. 9. 26. 28. and 10. 11. Dan. 9. 24. Esay. 53. 5.

The parts of the Passion of Christ, are, the suffering of manifold euils, euen presently from his birth, to the institution of the holy Supper: and that solemne and most grieuous Passion in the end of his life.

The manifold euils from his birth to the institution of the holy Supper, are either of

of the body, or of the ſoule.

The euils of the body were both pouerty & dangers of life: and alſo diuers infirmities.

He ſuſtained pouertie, Mat.8.20. and 21.1. 2.and 27.55. Luke.9.58. that he might enrich vs with heauenly gifts.2.Cor.8.9.

The manifold daungers of his life, were theſe, for which he was both led into exile, Matth.2.14.15.and alſo he did often yeeld for a time to the furies of the enemies. Mar.3.6. 7.Iohn.7.1.and 11.53.54.

The infirmities of the body, Heb.5.2.were hunger, Mat.4.2. and 21.18. and thirſt, Ioh.4. 8.wearineſſe. Iohn.4.6. teares. Iohn.11.35.

The euils of the ſoule, were both ignorance, and temptations: as alſo ſadneſſe, and ignominie.

For Chriſt knew not certaine things, vntill he knew them by feeling. Mat.11.11. he knew not the day & houre of iudgement. Mar.13.32.

Of the temptations of Chriſt.

His temptations, were the aſſaultes of the deuill and his miniſters, by which they did endeuour to ſeduce him to ſinne, Mat.4. 1.or elſe to confound him, and lay him open to reproch, Matth.22.35. or to caſt him into danger of life. Mat.22.15.16.

But he was therfore tempted, that he might helpe thoſe that are tẽpted. Heb.2.17.18.& 4. 15. Alſo that he might teach vs by his example, how we ought to meet with, and reſiſt the temptations of the deuill and his inſtruments.

His sadnesse, was that whereby his soule was heauy and troubled. Iohn. 12.27.

His ignominies were manifold, vniust accusations, and slanders. Mat. 12.24. Mar. 11.19. reproches, reuilings. Iohn. 8.48.

His base account, and neglect. Mar. 6.3.4. reiection, contempt, and that truely among his owne.

Hitherto of the euils which Christ suffered from his birth, euen to the last, and solemne acte of his Passion.

That last and solemne act of Christes Passion, comprehendeth both his striuing in the garden, and his betraying, as also his iudgement.

Of the striuing of Christ in the garden.

The striuing of Christ in the garden, was that whereby he did terribly striue with the most vehement feeling of Gods horrible wrath against sinne, and with the horrour of Gods curse. Mat. 26.37. & so forward. Out of which he at the length scaping conquerour, he brought so to passe that death should no more be fearefull vnto vs.

The parts of his striuing, are both the feare and trouble of the soule.

The feare of Christ, was that he feared more and more, that horrour hanging ouer him. Heb. 5.7.

The trouble of his soule, was the sadnesse of his soule, whereby it was most grieuously touched with sorrow, anguish and griefe

Mat. 26

Mat.26.37.38.

The effectes of his ſtriuing, were his affectionate and earneſt prayer, and his ſweating of bloud.

The affectionate and earneſt prayer of Chriſt, was that whereby he asked of his father, the taking away of that horrour. Matth. 26.39.42.44.

Chriſtes ſweating of bloud, was when ſweat, as it were drops of bloud, did fall on the earth. Luke.22.44.

Thus farre concerning the ſtriuing of Chriſt: now concerning his betraying.

His betraying was this, whereby Iudas Iſcariot, that vnfaithfull diſciple, receiuing thirty peeces of ſiluer for an hire, deliuered Chriſt to the Princes of the Prieſtes, and to the elders of the people of the Iewes. Matth.26.47. and ſo forward.

Thus much concerning the betraying of Chriſt.

Chriſt was drawen into two ſorts of iudgement, to the iudgement of the Prieſt and of the ciuill magiſtrate.

In the former, falſe witneſſes being, produced in vaine, he was at length by Cayphas ſlandered, and condemned for blaſphemy. Mat.26.57. and ſo forward.

The ciuill iudgemēt is two fold, the one before Pilate, the other before Herod, by whō

Christ was sent backe again to Pilate, who at the length condemned him to be beatē with rods, and to be crucified. Now therfore Christ was condemned, that he might redeeme vs from eternall condemnation. His beating with rods is set downe Mat. 27. 26.
His crucifying is that wherby he was fastned on wood, or on a crosse, that he might take the curse of the law from vs vpō himselfe. As it is written, cursed is euery one who hangeth on a tree. Mat. 27. 38. Mar. 15. 27. Luke. 23. 33. 2. Cor. 13. 4. Heb. 13. 12. Iohn. 19. 18.

Hitherto concerning the passion of Christ: now concerning his death, and those things which followed his death, namely his burying, and descending into hell.

The death of Christ is part of his obedience, when commending his soule to his father hee gaue vp the ghost on the crosse, to ratifie his Testament, and to loose the feare of death. Heb. 9. 15. 16. 17. and 2. 14. 15.

Of the burying of Christ.

The burying of Christ, is that whereby his body was layed into the new tombe. Mat. 27. 59. 60. Mar. 15. 46. Actes. 13. 29. 1. Cor. 15 4.
Christ was buried for foure causes.
1. That it might appeare that he was dead indeed.
2. That hee might bury our sinnes with himselfe.
3. That we might with him be buried to sinne. Rom. 6. 4.

4. That

4. That he might sanctifie our sepulchres.

The descending of Christ to hell, is the very last degree of Christes humiliation, when he was kept downe in the graue vnder the bondes of death three dayes, and three nightes, as though he had bene vtterly ouercome. Actes. 2. 24. 27, 29. 30. Psal. 16. 10. Ephes. 4. 9 Mat. 12. 40. *Of Christes descending into hell.*

The end of this, is that he might abolish the sting of hell. 1. Cor. 15. 55.

Hitherto concerning Christes humiliation: now concerning his exaltation.

Christes exaltation, is his state in which he was caried vp into the highest and vnspeakeable glory. Luke. 24. 26. Phil. 2. 9. *Conc Christes exaltation.*

That doth comprehend both his resurrection, and manifestation of himselfe, fourtie dayes vpon the earth, and also his ascension into heauen, and his sitting at the right hand of God his father.

Christes resurrection, is that whereby he hauing ouercome death, and the dominion thereof, by his owne diuine power, he rose againe the third day from the dead, and liueth with God for euermore. 2. Cor. 13. 4. 1. Pet. 3. 18. Rom 6. 8. 10. and 14. 9. *Of Christes resurrection.*

There are foure endes and vses of the resurrection of Christ.

1. That he by his resurrection hath ouercome death, to the intent that he might

make vs partakers of his righteousnesse, which by his death he hath purchased for vs, Rom.4.25.1.Pet.1.1. Thess.1.10.3.4.5.21.1.Cor. 15.16.17.54.55. Or that he by his resurrection, hath fully confirmed to vs, the redemption & righteousnesse purchased for vs by his death.

2. That the deuill and death being ouercome, he might rule ouer the dead and the liuing. Rom.14.9.

3. That he by the power thereof might stirre vs vp to a new life. Rom.6.4. Coloss.3. 1.Ephes.2.5.

4. That the resurrection of our head, is a pledge to vs of our glorious resurrection. 1. Cor.15.12.13.14.Rom.8.11.

The conuersation of Christ vpō the earth fourtie dayes after his resurrection, was done to that end, that he might most certainly confirme his resurrection: so that no man might doubt of it. Actes.1.3.

Of Christes ascension into heauen.

The ascension of Christ into heauen, is that whereby in body, he was visibly lifted from the earth, and was receiued vp into heauen. Mar.16.19. Actes.1.9. Iohn.14.2.

The heauen into which Christ ascended.

The heauen into which Christ ascended, and into which he will take vs, Christ himselfe teaching vs it, Ioh.14.2. is the house of his heauenly father, in which there are many dwelling places, the throne of God, the place of ioye: and it is not euery where, but in the highest heauēs, it is a place as. 2. Chron.6.21.

And therefore we beleeue that Christs bo-

dy

dy, is not now on earth, much leſſe euery where, but in heauen: Actes.13.21.yet Chriſt ſhalbe with vs euen to the end of the world, by his Godhead, grace and ſpirit.Mat.28.20.

There are three endes of Chriſtes aſcenſion.

1. Becauſe he doth make interceſſion for vs before his father in heauen Heb.9.24.and 10. 19.1.Iohn.2.1.Rom.8.34

2. Becauſe we haue our fleſh in heauen, that we by that, as by a certaine pledge might be confirmed, that it ſhall come to paſſe, that he which is our head may lift vs his members to himſelfe. Iohn.14.2.and 20.17. Epheſ.2.6. or elſe, that he might prepare a place for vs, that where he is, we might be alſo.

3. Becauſe he doth fill the Church with his ſpirite, and vnſpeakeable power, and beautifie it, with diuers giftes.Iohn. 14.16.and 16.7. Epheſ.4.10.11. Pſal. 68.19. or elſe, becauſe he ſendeth vs the holy ſpirite in ſteed of a mutuall pledge.

Hitherto concerning Chriſtes aſcenſion: now concerning his ſitting at the right hand of God the father.

The ſitting of Chriſt at the right hand of God his father, is the higheſt degree of Chriſt his glory, whileſt he doth poſſeſſe all power, ouer all creatures, in heauen & earth, that the father might both worke and gouerne all things immediatly by him.Pſal.110. *Of Chriſtes ſitting at the right hand of God.*

Actes.2.30.and 3. 21.and 7.56. 1.Cor.15.27. Ephes.1.20.Phil.2.9.Heb.1.3 4.Mat.28.18.

That is attributed to the person, that is to say: not to one nature of Christ seuerally, but euen to whole Christ God and man.

For when the kingly office of Christ is noted by it, it ought to be taken of the whole person, or of both natures.

And Christ sitteth at the right hand of God his father, not euery where, but in heauen, as the Scripture plainly testifieth. Heb. 8.1.4.Eph.1.20 Col.3.1. Acts.3.21.Heb.1.3.

And that not till after his ascension. Mar. 16.19.1.Pet.3.22.

The difference betweene the ascension and sitting of Christ at the right hand of the father.

And the ascension of Christ into heauen, is one thing, his sitting at the right hand of God his father, is another thing. 1. Because his sitting is the end of his ascension: for therefore Christ ascended to heauen, that he might sit at the right hand of his father.

2. Because Christ doth perpetually sit at the right hand of his father: but he ascended but once in heauen.

3. Because we shall also ascend into heauen, but we shall not sit at the right hand of God.

Hitherto concerning the person of Christ: now concerning his office.

Of the office of Christ.

The office of Christ, is to bestow on the elect all things which are required to eternall saluation.

This office doth ioyntly belong to both na-

natures in the person of Christ. Iohn.6.3.53. Heb.9.14.Actes.20.28.

And as that dutie belongeth to both natures: so also the effectes, that is to say, the workes of the office are attributed to Christ accorrding to both natures. Heb.3.2.3.4.5.6. and 9.14.Actes.20.28. *Of the mediatour.*

But in the performing of euery effect or worke, some things doe pertaine to the diuine nature, other some to the humane nature.1.Pet.1.18.and 2.24.and 3.18.

For although euery effect or worke of the mediatour be one, because the person of the mediatour is but one; yet to the effecting of this worke there doe concurre two operations, that is to say, two actions, one of the Godhead, another of the manhood: the Godhead doing those things which belong to the Godhead, & the mãhood doing those things, which belong to manhood; as the worke of a man is but one, but in performing it, there doth concurre, the action both of the soule and body, the soule doing those things which belõg to the soule, and the body doing those things, which belong to the body.

And as the natures, and properties of the same remaine distinct: so also the actions, and operations of the natures, so that either of them doth seuerally worke that which is proper to it, namely the word working that which belongeth to the word: & the flesh accõplishing that which belõgeth to the flesh.

The offices of Christ are three: his Prophecie, Priesthood, and Kingdome. Psal. 110. Heb. 7. 2. 3. and 13. 20.

Of the prophecie of Christ.

The Prophecie of Christ, is perfectly to deliuer the whole word of God to men. Heb. 1. 1. Iohn. 1. 16. 17. 18. Esay. 61. 1.

Therefore he is called, the chiefe Prophet, teacher, & Apostle of our confession. Heb. 3. 1.

Of his Prophecie there are two partes: namely the foreshewing of things to come, and doctrine.

Of doctrine there are two parts: the laying open of the Gospell, and the true interpretation of the law.

The laying open of the Gospell, is the first part of Christes doctrine, when he did lay open, the secret counsell, and all his fathers will concerning our redemption. Iohn. 1. 18. and 15. 15. Mat. 11. 17.

The true interpretation of the law, is the other part of Christes doctrine, when he expounded the true meaning of Gods law. Mat. 5. 20. and so forward.

Thus farre concerning the Prophetical office of Christ: now concerning his Priesthood.

Of Christes Priesthood.

The Priesthood of Christ, is to performe the workes of a Priest. Heb. 5. 10.

Of Christs Priesthood there are two parts: the expiation of sinne, & intercession to God.

Of the expiation of sinne.

The expiation of sinne, is the first part of Christes Priesthood, when Christ offering to God

God his father, the onely sacrifice of his body, did pay the punishment for the sinnes of the elect, to redeeme them from all the power of the deuill. 1. Pet. 2. 24. and 3. 18. Esay. 53. 12. 1. Iohn. 2. 2. Rom. 3. 25. Heb. 10. 12. Whereupon also it is called redemption. As also the satisfying for sinnes.

And that is done two wayes: by merite, and by a powerfull working.

Of the merite of Christ.

The merite of Christ is a full satisfaction for our sinnes, sufficiēt for all the men of the world, if all did receiue the same by faith.

The powerfull working of Christ, is that by which he doth certainly bestow on the beleeuers, benefites purchased by his merite for them, as for example, the forgiuenesse of sinnes, regeneration, the holy spirit, and eternall life, and doth preserue the same benefites in them, and endue them with perseuerance that they fall not from grace.

Thus much concerning the expiation of sinne: now concerning intercession to God.

Of intercession to God.

Intercession to God, is the other part of Christes Priesthood, whilest that he causeth by the perpetuall memory of his sacrifice, that his father should receiue vs into grace.

Hitherto concerning Christes Priesthood: now concerning the kingly office of Christ.

Of the kingly office of Christ.

The kingly office of Christ, is this, that he as the head gouerneth the Church. Psal. 2. 6.

Luke.1.33.Mat.28.18.Iohn.10.28.

And he exerciseth that two wayes: one way, if we consider the Church by it selfe; another way, if we cõsider the enemies of the Church.

If we consider the Church by it selfe, he exerciseth his kingdome two wayes.

1. Because by his holy spirit he powreth heauenly giftes vpon vs, which are his members, Ephes.4.10,11.12.

2. Because he gouerneth vs by his word and spirite.

If we consider the enemies of the Church of Christ, he exerciseth his kingly office also two wayes.

1. That he by his power doth defend, preserue, and mightily deliuer both vs and that saluation which he hath purchased for vs, against our enemies, Psal.2.9 and 110.1.2. Iohn. 10.28.29.30. Ephes.4.8.

2. Because he doth beat downe their enemies, vntill at the length he may fully & perfectly deliuer vs from them.

The vanquishing of the enemies is two wayes.

1. Because he doth depriue our enemies of all power, although they be neuer so strong and proud, as the deuill, and all the wicked.

2. Because he doth vtterly abolish other, as death.1.Cor.15.26.

Of the foretelling of things to come.

Thus farre concerning the reuelation of doctrine: now concerning the foretelling of things to come.

The foretelling of things to come is a lay-

laying open of Gods will, by which God would foretell thoſe things which ſhall be hereafter, as farre as it might be for our good to know them.

And that is either confirmed by an oth, or elſe it is without an oth.

The oth of God, is a confirming of the foreſhewing of things to come, not becauſe that foreſhewing is doubtfull, but becauſe God would ſo prouide for our infirmity, iudging of God according to the maner of men, that if any bee not contented with the bare wordes of God, the othes might ſuffice him.

Taulerus ſaith thus: O bleſſed are they, for whoſe ſake God ſweareth: ô miſerable are they, who beleeue not God, whē he ſweareth.

The bare foretelling, is that which hath no oth adioyned to it, but yet it is as certain as if God that had ſworne, had done it. And therfore Philo ſayd elegātly, all the words of God are othes, in reſpect of their certaintie, neither do they need any cōfirmatiō, as whoſe truth proueth and defendeth it by the effectes, as the ſhining of the natiue light being ſēt forth.

Againe the foretelling of things to come, is either abſolute, or with a condition.

The abſolute foretelling is that which is without all condition, and that is prophecie or foretelling.

A prophecie or foretelling, is a reuealing of miſteries or ſecret things which ſhall come to paſſe in their due time. Such were

many foretellings of the Prophetes: of Christ concerning his owne passion, death & resurrection, concerning the ouerthrow of Ierusalem, cõcerning the end of the world, & cõcerning false Prophets: of Agabus, concerning the pestilẽce to come, & of Paul concerning the restoring of the Iewes, and concerning Antichrist, &c.

Hitherto concerning the absolute foretelling of things to come.

The foretelling of things to come with condition, is that to which some certaine condition is annexed, which if it be present, the things foretold are done.

And that is either promise or threatning.

Gods promise is a foreshewing of good things to come, which God will giue vs if we also performe those things which he requireth of vs, or if we satisfie the condition, which he layeth vpon vs.

The promise of God is either spirituall, or bodily.

The spirituall promise, is that whereby God doth shew, that he will giue vs spirituall good things.

The bodily promise, is that whereby God doth shew, that he will giue vs bodily good things, as farre as it may be expedient for our saluation.

Againe the promise is either of the law, or of the Gospell.

The

The promise of the law, is a promise, which the law propoundeth, hauing a condition of perfect obedience annexed vnto it.

For the law precisely commandeth the condition to be fulfilled, neither otherwise performeth it the promises, then as the condition shalbe throughly performed.

Therfore the perfect fulfilling of the condition commanded by the law, should haue had a respect of merit, and should haue bene a cause of obtaining those rewards, which the law promiseth.

But the perfect fulfilling of the condition of the law cannot be performed by men corrupted with sinne.

The promise of the law, although it hath a condition adioyned vnpossible to be performed by a corrupted nature: notwithstanding it is not vnprofitable, or idle: for the vnpossible condition is therefore adioyned, that men might be admonished of their weakenesse, and they throughly vnderstanding the same might flye to Christ, by whō they being receiued into grace, and already hauing obtained iustification, might obtaine those same promises.

The promise of the Gospell, is a promise which the Gospell propōundeth, hauing the condition of faith adioyned to it.

For the Gospell promiseth forgiuenesse of sinnes, and eternall life, yet to the beleeuers onely.

The promise of the Gospell is vniuersall but to the beleeuers: for all which beleeue in Christ do receiue forgiuenesse of sinnes, and eternall life. Actes.10.43. Iohn.3.16.

But it doth not pertaine to the vnbeleeuers.

Thus much concerning the promise: now concerning the threatning.

Threatning, is a denouncing of euils to come, by which God will either chasten his, or punish the wicked, except they repent.

Therefore the condition of repentance is adioyned.

Threatning also is either spirituall or bodily.

Spirituall threatning, is that whereby God doth denounce, that he will send spirituall euils vpon vs.

Bodily threatning, is that whereby God doth denounce, that he will send bodily euils vpon vs.

Hitherto concerning the supernaturall manifestation of Gods will: now concerning his calling of vs.

Our calling, is a worke of Gods speciall prouidence, whereby God doth call men to some certaine end. Matth.22.9.1. Cor.1.9.1. Tim.2.4.29.

And that calling is either to Christ, or to some office.

The

The calling to Christ, is that calling, wherby God doth inuite vs to Christ, that by him we might obtaine eternall life.

And that calling is two fold, either inward or outward.

The outward calling, is a calling which is done by the Ministers of Gods word.

And that is two fold, effectuall, or vneffectuall, Mat. 22.2.

The effectuall calling belongeth to the elect, in whose harts the word preached doth abide.

The vneffectuall calling, belongeth to the reprobate, in whose harts the word of God either findeth no abode, or else vanisheth away, so that it is become to them the sauour of death, and a matter of more grieuous condemnation.

Thus much concerning the outward calling: now concerning the inward.

The calling that is inward, is a calling, which is wrought by the holy spirit, by whō the father draweth vs, and giueth vs to his sonne. Iohn. 6.37.44. and 17.11.

Hitherto concerning our calling to Christ: now concerning our calling to some office.

The calling to some office, is the separating of a fit person to some office. Rom. 1.1.

Thus farre concerning our calling: now concerning Gods couenant.

Gods couenant is a bargaine which God

hath made with men, in which God promiseth to men some good, & requireth of them again, that they performe those things which he commandeth.

And that couenant is either eternall or temporall.

The eternall couenant is a couenant in which God promiseth men eternall life.

And that is two fold, the couenant of workes, or the couenant of grace.

The couenant of workes, is a bargaine of God made with men cõcerning eternall life, to which is both a condition of perfect obedience adioyned, to be performed by man, & also a threatning of eternall death if he shal not performe perfect obedience. Gene. 2. 17.

The couenant with Moses is the couenant of workes.

The repetition of the couenant of workes is made by God, Exod. 19. 5. Deut. 5. 2. 1. King. 8. 21. Heb. 8. 9. and that chiefly for foure causes.

1. That God by all meanes might stirre vp men to performe obedience.

2. That euery mouth might be stopped, and all the world might be made subiect to the condemnation of God for not performing perfect obedience. Rom. 3. 19.

3. That he might manifest mans sinne, and naughtinesse. Rom. 3. 19. 20. and 7. 7. 8. 9. 10. 11.

4. That he might thrust vs forward to seeke to be restored in the couenant of grace. Gal. 3. 22. and 5. 23.

Thus much concerning the couenant of workes: now concerning the couenant of grace.

The couenant of grace is the reconciling of the elect with God, by the death of the only mediatour. Rom. 8. 30. 2. Cor. 5. 17. 18. 19. 20. 21. Heb 9. 15. *Of the couenant of grace.*

That onely mediatour is our Lord Iesus Christ, who onely doth reconcile vs to his father, by his satisfaction and merit. Gene. 3. 15. and 11. 35. Gal. 3. 12. 13. 14. Gene. 15. 18. & 17. 2. 10. 11. Exod. 6. 4. the Epistle to the Heb. Chap. 7. 8. 9. & 10. The couenant made with Abraham, is the couenant of grace. Actes. 3. 25. *The mediatour.*

The couenant of grace is also called the Testament, becaus̄e this reconciliation, was made and ratified by the death of the testatour Christ comming betweene. Heb. 9. 16. 17. Christ purchased reconciliation between his heauenly father and vs, by his death, and there withall left it vnto vs no otherwise thē parents dying doe leaue their goods to their children.

And that perpetually is one and the selfe same, if we consider the substance thereof: as there is but one Church in all ages, one true faith & Religiō of Saints, one God, one mediatour Christ, but one sacrifice for sins, but one righteousnesse & redēptiō of the world, one manner for all the ages of the world to obtaine saluation, namely by faith in Christ. Heb. 13. 8. Reuel. 13. 8. 1. Tim. 2. 5. Rom. 12. and

4.3.Ephes.1.10.Rom.9.5.Col.1.18.Ephe.2.21. Actes.4.2.Mat.11.27.Iohn.14.6.Luke. 10.24. Iohn.8 56.Gene.3.15.and 22.18.

But by the circumstances, it is called the old or new Testament.

It is called the old Testament or couenant, becauſe it was hid from the faithfull by diuers ſhadowes and figures before Chriſt was manifeſted in the fleſh.Gene.12.7. Heb. 9.4.18.Exod.24.8.

It is called the new Teſtamēt or couenāt, becauſe it is clearely manifeſted to the faithfull, by Chriſt himſelfe ſhewed in the fleſh. Heb.8 6.

Therefore the faithfull in the old Teſtament, had Chriſt as yet couered in a type, or rather they looked for a true manifeſtation of him: but we haue him manifeſted indeede.

They had figures, we haue the thing it ſelfe: they did reioyce in outward and ceremoniall things, we triumph in ſpirituall; and the things ſignified, without types. Ierem.31.31.Matth.26.28.1.Cor.11.25. Heb. 8.9.10.and Chap.9. and 10.

Of the couenant of grace there be two parts: the promiſe of grace, & the anſwering againe of a good conſcience. The former reſpecteth God, the later reſpecteth the faithfull.Heb.8.10.11.12.

Of the promiſe of grace.

The promiſe of grace is the firſt part of the couenant of grace, by which God promiſeth

ſeth freely his benefites purchaſed by Chriſt, vnto all thoſe who beleeue in Chriſt.

The benefites purchaſed by Chriſt for vs, and promiſed in the Goſpell, are theſe, the giuing of the holy ſpirit, the communion with Chriſt, and our preſeruation in this communion, and the giuing of eternall life.

The giuing of the holy ſpirite, is a benefite of God; by which he giueth vs his holy ſpirite, who maketh vs partakers of Chriſt, and of all his benefites. *Of the giuing of the holy ſpirit.*

Of the knowledge of the holy ſpirit, there be two parts, the firſt concerning the perſon of the holy ſpirite; the ſecond, concerning his office.

If we conſider his perſon, he is true God, equall with the father and the ſonne. Actes. 5. 3. 4. Gene. 1. 2. Math. 28. 19. Mar 16 15.

But the office of the holy ſpirite, is this, that by him the father, and the ſonne, doe ſhew foorth their power, and execute the decrees of their will, in creating, ſuſtaining, and mouing all things, but chiefly in mouing the harts of thoſe that heare Gods word, and in ſanctifying, and quickning the elect with eternall ſaluation.

Thus farre concerning the giuing of the holy ſpirite: now concerning our communion with Chriſt.

Our communion with Chriſt, is the benefit of God, whileſt he giueth to the beleeuers *Of our communion with Chriſt.*

Christ himselfe, and his merits, that he might powerfully worke in them eternall life. Iohn. 3.16. Rom. 8.32.

That is also called, our ioyning, vnion, knitting together with Christ, our ingrafting into Christ, the eating of Christes flesh, the drinking of Christes bloud, the bringing of vs vnder one head, ioyning into one body, vnder one head, to wit, Christ. Ephes. 1. 10. our washing in the bloud of Christ, the quickning of vs, the raysing of vs from the dead, the placing of vs in heauen together with Christ. Ephes. 2.5.6.

Now the communion of all Saintes with Christ, is one and the selfe same, that is to say, onely spirituall. There is not a bodily entrance, and remayning of Christ within the bodies of the Saints: neither doth Christ dwell spiritually in some, and bodily in other some: but in all beleeuers spiritually onely. And that is done by the holy spirit, who notwithstanding doth truly ioyne and knit together, by faith, all the godly and faithfull with the flesh of Christ, although it be lifted vp and remaine in heauen. 1. Cor. 12.13. By one spirit are all we baptized into one body, and all we drinke one drinke into one spirit. For one and the selfe same spirit, worketh that in all Baptismes, in all the holy Suppers, that we might be one with Christ, and ioyned spiritually to him. Ephes. 3.12. He dwelleth in our harts by faith. Ephes. 4. One body & one spirit.

rit. 1. Iohn. 4. By this we know that he dwelleth in vs, and we in him, becauſe he giueth vs of his ſpirit. Rom 8. If the ſpirit of him, which raiſed Ieſus frō the dead dwell in you, he that rayſed vp Ieſus from the dead, ſhal alſo quicken your mortall bodies, by his ſpirite that dwelleth in you.

Irenæus booke 3. Chap. 19. As one lumpe and one loafe, cannot be made of dry wheat, without moyſture: ſo neither can we being many be made one in Chriſt without the water which is from heauen.

And it belongeth to all the elect and beleeuers onely, euen from the beginning to the end of the world. 1. Iohn. 3. 24. and 1. Iohn. 4. 13. Iohn. 14. 23. and 15. 1. 2. 3. 4. 5. 6.

The parts of our communion with Chriſt are theſe, Iuſtification, and Regeneration, Adoption, and the freedome of the ſonnes of God.

Iuſtification is a benefit of God, by which we being receiued by him into fauour are accounted iuſt. Rom. 5. 19. Epheſ. 2. 8. 9. Rom. 3. and 4. and 5. *Of iuſtification.*

The partes thereof are two: forgiueneſſe of ſinnes, and imputation of Chriſtes righteouſneſſe.

The forgiueneſſe of ſinnes, is a benefit of God, whereby he pardoneth vs both the offence, and eternall puniſhments due vnto it for ſinne. 2. Cor. 5. 19. 21. Iere. 31. 34. Pſal. 103. 3. 10. 12. Rom. 7. 24. and 8. 1. 2. 3. *Of remiſſion of ſinnes.*

Of the forgiueneſſe of ſinnes there be two parts: the forgiueneſſe of the offence, and the forgiueneſſe of eternall puniſhment. Therfore by one forgiuenes, both are remitted to wit, the offence, & the eternall puniſhment. For the iuſtice of God requireth that, becauſe Chriſt hath ſatisfied for both to wit, for the offence, & the puniſhment. Therfore God ſhould be vniuſt if he ſhould onely forgiue vs the offēce, & not the puniſhmēt alſo. Therefore the Papiſtes erre, who ſay, that the offence only is remitted, and not the puniſhment, for which they will haue men to ſatiſfie, when as they can by no meanes do it, but Chriſt hath fully ſatisfied for it.

Of the imputing of Chriſts righteouſneſſe.

The imputing of Chriſts righteouſneſſe, is a benefit of God, wherby God vouchſafeth to account Chriſts obediēce, by which he ſuſtained for vs the puniſhments of ſin, to be ours, euen as though we our ſelues had ſuſtained thoſe puniſhmēts for ſins. Eſa. 53. 3 4. 5. Rom. 4. 3. 5. Rom. 5. 11. 18. Col. 1. 22. 2. Cor. 5. 19. 21.

Thus farre concerning iuſtification: now concerning Regeneration.

Of regeneration.

Regeneration, is a benefite of God, by which our corrupted nature is renewed to the image of God by the holy ſpirite. 2. Pet. 1. 4. Tit. 3. 5. Gal. 4. 6. 2. Cor. 3. 7.

That ſame is alſo called ſanctification, and the gift of grace. Rom. 5. Alſo of ſchoolemen it is called an infuſed grace.

Regeneration is either begun, or perfected: the

the former belongeth to this life, the later to the life to come.

In regeneration are to be conſidered both the partes, and alſo the perpetuall adioynts.

Regeneration is both of the ſoule, and alſo of the body. 1. Theſſ. 5. 23.

Regeneratiō of the ſoule is that wherby the powers of ꝑ ſoule are renued. Tit. 3. 5. Gal. 4. 6.

Of the regeneration of the ſoule there are two parts: enlightening, and repentance.

As there are two parts of the ſoule, vnderſtanding, and will: ſo alſo regeneration is wrought in thoſe ſame two partes. The enlightening belongeth to the vnderſtanding, and repentance belongeth to the will. So Paule ſayth, that in regeneration the image of God is renewed to the acknowledgement of the creatour. Coloſſ. 3. and to true righteouſneſſe and holineſſe. Ephe. 4. 23.

Of the enlightning or annoynting of the holy ſpirit.

Enlightening is the firſt part of the regeneration of the ſoule, whereby the naturall darkneſſe being driuē forth, our mind is enlightned with true knowledge how to obtaine eternall life. Pſal. 16. 11. Col. 3. Rom. 12 2.

That is alſo called the annoynting of the holy ſpirit.

Of enlightening there are two partes: ſpirituall wiſedome, and prudence.

Spirituall wiſdome, is the wholeſome knowledge of faith & the miſteries of ſaluatiō, ioyned with confidence in Chriſt. Eph. 1. 17. 18.

Spirituall prudence, is a wholeſome know-

ledge of things commanded or forbidden, by the law of God, with a desire of the former, and shunning of the latter ioyned to it.

Thus much concerning enlightening: now concerning repentance.

Of repentance. Repētāce, is the other part of the regeneratiō of the soule, whereby our will is renewed, that it no longer willeth euill, but that which is good only. Rom. 6. 4, 5, 6. Ephe. 4, 22, 23, 24. 2. Cor. 5. 7. Phil. 2. 13. It is also called repentance and turning to God, by putting the part for the whole, it hath the former name truly of the first part: and the other of the latter part.

And that doth not proceede from our owne free will, which being lost by sin, there is no more will to goodnesse after the fall, & especially to eternall saluation. Gen. 6. 5. But it is the gift of God.

There are two partes thereof, the mortification of the old man, and the quickning of the new man.

Of the mortification of the old man. The mortification of the old man, is the first part of repentance, whereby sinne (so far as it may be in this life) is abolished in vs. Rom. 6. 4. 5. 6. Coloss. 3. 5. 6. 7. 8. 9. 10. Rom. 8. 13. It is called also the denying of our selues. Also the putting off of the old man. Coloss. 3. 9. 10.

The partes thereof, are both the acknowledgement and confession of sinne, and also the detestation, and hatred of sinne: next a profitable sadnesse for sinne.

The

The ackhowledgement of sinne, is when we acknowledge that we haue sinned. Ierem. 3.2.13.

The confession of sinne, is that whereby we openly testifie that we haue sinned, & offended God. 1. King. 8.47. 2. Sam. 24. 10. And that is either publicke or priuate. *Of the confession of sinne.*

The priuate confession, is that whi chis done priuatly of euery one, euen within his own priuate house. And that is either to God onely, or to man. To man either to the Minister of the word, or to some faithfull friend.

Publicke confession, is that which is done publickely with the whole Church.

Publicke confession, is either of the whole Church, or of one, or many in the face of the Church.

The detestation of sinne, is when we accuse & condemne both the sinnes committed by vs, and our selues also for our sinnes sake. 1. Cor. 11, 31. If we would iudge our selues, we should not be iudged by the Lord.

The hatred of sinne is a perpetuall shunning of sinne. For to hate sinne, is to turne away from it, and to shunne it, Nehem. 9. 35. Ierem. 36. 3. Ezech. 14. 6.

A profitable sadnesse, is true feare, and grief of conscience for sinnes committed, by which we offend God, ioyned with the true hatred of sinne. Esay. 66. 2. 2. Cor. 7. 11. Ioel. 2. 12. 13. Deut. 4. 29. Ionas. 3. 8. 2. King. 22. 19.

Hitherto concerning the mortification of the old man: now concerning the quickening of the new man.

Of the quickening of the new man.

The quickning of the new mā, is the other part of repentance, whereby a new ſpirituall life is rayſed vp in vs. Gal. 2. 19. Rom. 6. 10 11. And that ſame is called our reſurrection with Chriſt.

Of this there be two parts: the comfort of the conſcience, and ſpirituall gouernement.

The comfort of the conſcience, is the true ioy of a contrite cōſcience in God, hauing receiued forgiueneſſe of ſins by faith, through Chriſt. Pſal 51. 10. 14. Rom. 5. 1. Eſay. 57. 15. 16. 17. 18. and 61. 1. Eſay. 49 13.

The ſpirituall gouernement, is the other part of quickning by which God leadeth by his ſpirit the regenerate, in the right way of his commandements, ſo that they liue no longer to ſin, but to God, and do lead a new life. Rom. 6 throughout. Alſo 7. and 8. where he ſpeaketh largely of ſanctification, or regeneration. Dauid very often prayeth to God for this ſpirituall gouernement, chiefly Pſal. 119. 33. 34. 35. and euery where throughout the whole Pſalme. So Pſal. 25. 8. 9. 10.

Thus far concerning the regeneratiō of the ſoule: now concerning the regeneration of the body.

Of the regeneration of the body.

The regeneration of the body, is that by which the body is made obediēt to the ſpirit, being regenerated. Rom. 12. 1.

Therfore there is both a mortification, and quick-

quickning of the body alſo. Rom. 6. 12. &c.

The parts of the regeneration of the body are two: the bridling of the affections, and the ruling of the moueable members.

The bridling of the affections is the firſt part of the regeneratiō of the body, by which the affectiōs of the body are tamed, that they might obey reaſon regenerated.

The ruling of the moueable mēbers, is the other part of the regeneration of the body, by which all the members of the body are ruled, leſt being thruſt forward by the rēnāts of corrupted luſts, they ſhuld do any thing cōtrary to the cōſent of the mind & will regenerated.

The teſtimony of regeneration, is a holy, and iuſt life.

O how many are there, who by their wicked life do openly ſhew, that they are not regenerated!

An vpright man, & a corrupted mā, a regenerated man, & an vnregenerated man differ by a rationall reſpect, and not in ſubiect and truth of being.

Hitherto concerning the parts of regeneration: the perpetuall adioynts thereof remaine.

The ſpirituall warfare, or battell, and victory of the Saints, are things continually accompanying regeneration. *Of the ſpirituall warfare.*

The ſpiritual battel or warfare, is ꝑ battel of a regenerated mā, by which he fighteth againſt the deceipts of the deuill, the bad exāples of the world, the ſolliciting of his owne fleſh,

as the causes of sinne, & resisteth them stoutly. Rom. 7. 8 and so forward. Gal. 5. 16. 17.

The victory of the saints, is a victory, wherby the Saints doe through Christ ouercome the snares of the deuill, of the world, and their owne flesh.

Hitherto concerning regeneration: now concerning adoption and the freedome of the sonnes of God.

Of adoption. Adoption, is a benefit of God, by which he receiueth vs for Christes sake, to be his sonnes, and maketh vs heires, of heauen, and eternall life with him. Rom. 8. 15. 16. 17. Gal. 3. 26. Ephes. 1. 5. Iohn. 1. 12.

Adoption is two fold: imperfect is that which we haue in this life: of this it is spoken to the Romanes; For ye haue not receiued the spirit of bondage againe to feare, but the spirite of the adoption of sonnes, by which we crye Abba father. And they already haue obtained this adoption, who haue receiued Christ by faith. Iohn 1. 12. The other adoption is perfect, which in the resurrection shalbe giuen: of that it is spoken in the same Chapter to the Romanes; Euery creature sigheth, and waiteth for the reuealing of the sonnes of God. Moreouer euen we also hauing the first fruites of the spirite, doe sigh within our selues, wayting for the adoption, and redemption of our bodies.

Thus farre concerning adoption: now concerning the freedome of the ſonnes of God.

The freedome of the ſonnes of God, is the deliuering of vs by Chriſt, from a ſpirituall bondage. Gal. 5. 1.

The freedome of the ſonnes of God, is either inward, or outward.

The inward freedome is that which belongeth to the inward life. Iohn. 8. 31, 36.

And that is two fold: freedome from eternall bondage, and freedome from the bondage of ſinne.

Freedome from eternall bondage, is that by which we are freed from the power and tiranny of the deuill, and from condemnation, and eternall death. Iohn. 8. 36.

By this we are comforted in the conflict of conſcience with the iudgement of God.

Freedome from the bondage of ſin, is that by which we are deliuered from the dominiō of ſinne, that ſin may no longer raigne ouer vs, but that we being iuſtified, and endued with the holy ſpirit, might liue to righteouſneſſe and vnto God. Iohn. 8. 34. 2. Cor. 3. where the ſpirit of the Lord is, there is liberty. Rom. 6. 6. and ſo forward euen to the end. 2. Pet. 2. 19. Galat. 5. 13.

Thus much concerning inward freedome: now concerning outward freedome.

Of Chriſtian liberty.

The outward freedome, is that which per-

taineth to the outward life. And it is called Christian liberty, becauſe it belongeth to Chriſtians onely.

And that is two fold, freedome from the lawes of Moſes, and freedome in indifferent things.

Of freedome from the lawes of Moſes.

Freedome from the lawes of Moſes, is that by which Chriſtians are looſed from the ceremoniall, & Iudiciall lawes of Moſes, namely, ſo farre forth as they onely pertaine to the ciuill gouernement vnder Moſes. 1. Cor. 9. 1. 19. 2. Cor. 3. 17. Heb. 9. 10.

For ſuch lawes which belong to the law of nature, and by which all nations are bound, are not abrogated.

Freedome in indifferent things, is that by which Chriſtians are free, in the vſe of indifferent, and meane things. 1. Cor. 9. 1.

Of freedome in indifferent things.

Things indifferent or meane things, are thoſe, which are neither commanded, nor forbidden by God, but are deliuered, and inſtituted by men.

Of indifferent

Such are the ceremonies inſtituted by humane authority, for good orders ſake.

Theſe may be kept or omitted, by the power of Chriſtian liberty.

They may indeed be obſerued in this reſpect; namely, for the preſeruing of concord, and auoyding of the offence of the weake. Rom. 14. 15. 16. 1. Con 8. 1. 9. & 11. 29. 2. Cor. 11. 12. but ſo that alwayes there be no falſe opinion, namely, 1. of merit, as though the obſeruing

of

of them, might merit forgiueneſſe of ſinnes.

2. Of worſhip, as though God would be worſhipped with thē, cōtrary to his expreſſe word; Mat. 15. In vayne they worſhip me, according to the commandements of men. Alſo. Ezech; 20. Walke in my commandements, and not in the precepts of your fathers.

3. Of perfection, as though the obſeruing of them could make vs perfect.

4. Of neceſſity, as though it were neceſſary that they ſhould be obſerued for conſcience ſake, & as though the conſcience were hurt, vnleſſe they were obſerued, when as yet notwithſtanding no lawes binde the conſciences of men, except the lawes of God onely.

They alſo may be omitted without ſinne, where no danger of offence is, & without the ſhew of denying the truth, and without the omitting of a neceſſary confeſſion.

But they do ſinne, whoſoeuer neglecting theſe things, do breake ſuch ceremonies, in reformed Churches.

Therefore indifferent things, according to the circumſtances are either lawfull or vnlawfull. Rom. 14. 20. 21. 1. Cor. 8. 13.

But here now where there is contention & contrariety of circumſtances, thoſe which are leſſe, muſt giue place to thoſe which are of greater importance, the leſſe number muſt giue place to the more. Rom. 14. 21.

Notwithſtanding we muſt take heed, leſt thoſe things be iudged indifferent which are

not indifferent.

Such are those which are both superstitious, and wicked things.

Superstitious things, are those, the obseruing whereof, is ioyned with a false opinion of merit, worship, perfection and necessity.

Wicked things, are those which are flatly contrary to Gods commandements, of which sort are many traditions of the Pope, as the abuse of the Lordes Supper, prayer to the dead, the worshipping of images, the law of single life, holy dayes dedicated to Saintes, images made for Religions sake, that is to say, that they may serue to the vse of Religion, or that they might be worshipped, or that holy things might be represented by them. For God will not haue images serue to this end: but he will haue all men to be taught by his word. And the monuments, by which heauenly things are represented, are the Sacraments onely, not painted, or grauen, but administred. For Christ doth not say, paint this, but do this, that is to say, breake the bread, & so forth, in remembrance of me.

The vse of the doctrine cõcerning Christiã liberty is two fold.

1. That we might learne in what things our righteousnesse doth properly consist.

2. That we might know what to iudge of ceremonies, namely that righteousnesse is not to be sought for in them, but that we freely by Christ obtaine righteousnesse, and for

forgiueneſſe of ſinnes, not for the obſeruation of any ceremonies, or traditions of men.

Hitherto concerning our communion with Chriſt: now concerning our preſeruation in this communion.

The preſeruation of the elect in their communion with Chriſt, is a benefite of God, whereby he doth preſerue the elect euen to the end, that they ſhould not periſh, but that they ſhould remaine in the fellowſhip of Chriſt. 1. Pet. 1. 5.

The parts thereof are, conſolation, the hearing of the electes prayers, defence againſt their enemies, deliuerance out of dangers, and the gift of perſeuerance.

Conſolation, is a benefit of God, whereby he doth ſtrengthen vs, to the ſuffering of aduerſities, with an vnſpeakeable ioye of hart ioyned thereunto. Pſal. 94. 19. and 119. 76. 77. 2. Cor. 13. 1. Cor. 10. 13.

And that is either common in euery affliction, or particular in death.

The common conſolation in euery affliction, is manifold.

1. Becauſe affliction proceedeth from the diuine prouidence of our moſt mercifull and heauenly father. 2. Sam. 16. 10. Ier. 14. 22.
2. Becauſe affliction ſerueth to the good & ſaluation of the elect. Rom. 8. 28. Pſal. 119. 71. Reuel. 3. 10.
3. Becauſe affliction bringeth foorth pati-

ence Iam.12.3.Rom.5.3.

4. Becauſe they who ſuffer affliction for godlineſſe, and the truths ſake are bleſſed Matth.5.10.11.Luke.6.22.Iam,1.12.1.Pet. 3.14.and 4 14.

5. Becauſe affliction, bideth but for a while. 2.Cor.4.17.

6. Becauſe God himſelfe putteth an end to affliction.1.Cor.10.13.

7. Becauſe affliction cannot ſeparate vs frō Gods loue.Rom.8.39.

8. Becauſe affliction is not a teſtimony of Gods wrath.

9. Becauſe affliction is a teſtimony of Gods loue.Prou.3.11.12.Heb.12.6.1.Pet.2.19.20.

10. Becauſe he that is proued by affliction, ſhall receiue the crowu of life, which God hath promiſed to thoſe that loue him.Iam. 1.12 2.Tim 2.11.Mat 5.12 Reuel.2,10.

11. Becauſe it cannot ouerthrow the elect.2. Cor.4.8.

12. Becauſe the end of affliction wilbe ioyfull Luke.6.21 Mat.5.verſ.4.

13. Becauſe other Saints alſo haue bene ſubiect alwayes to afflictiō.Iam.5.11.Mat.5.12.

14. Becauſe the ſpirite of God reſteth on thoſe that beare affliction.1.Pet.4.14.

15. Becauſe by affliction we muſt enter into the kingdome of God.Rom,14.22.

16. Becauſe by affliction we muſt be conformable to the image of the ſonne of God. Rom.8.28.1.Pet.4.13.

17.

17. Becauſe they that beare affliction ſhall not be cõdemned with the world. 1. Cor. 11. 32.
18. Becauſe Chriſt himſelfe hath ſuſtained affliction. Heb. 12. 2.
19. Becauſe the eternall ioye which we ſhall reape in the kingdome of God, ſhall excell by many degrees the griefe of afflictiõ in this life.
20. Becauſe affliction ſhall not endure for euer.
21. Becauſe by affliction our heauẽly father hath appointed to make triall of his elect.
22. Becauſe by daily affliction, we being admoniſhed of our weakneſſe and fraylty, might be hũbled, & ſo being humbled, we do learne to call for Gods aſſiſtance.
23. Becauſe in affliction, we haue experience of the louing preſence of God.
24. Becauſe affliction is a token of obtayning eternall inheritance.
25. Becauſe our hope is ſtrẽgthened by affliction.
26. Becauſe by affliction we learne due obedience to God.
27. Becauſe affliction doth get in vs contẽpt and lothing of this preſent life.
28. Becauſe affliction admoniſheth vs of the vanity of this preſent life.
29. Becauſe affliction doth inuite vs to the meditation of the life to come.
30. Becauſe at the lẽgth God freeth vs from all euill.

Hitherto concerning the common comfort in euery affliction: now concerning the particular comfort in death.

Out of the disputations of Doct. Iohn Iames Grineus.

Comfort against death is likewise manifold.

1. Because we doe not liue or dye to our selues, but to God. Rom. 14. 8.
2. Because Christ is to vs both in life and in death an aduantage. 1. Phil. 12.
3. Because Christ is our resurrection, and life: & they who beleeue in him although they were dead, yet shall they liue. Ioh. 11. 25.
4. Because God mitigateth and shortneth, to his seruants the sorrowes of death.
5. Because our death turned into sleepe, is a fulfilling of the mortification of our flesh: & he who is dead is free frō sin. Rom. 6. 7.
6. Because we know, that if the tabernacle of this our earthly house we dissolued, we shall haue a building of God, namely a dwelling place not made with hands, but eternall in the heauens. 2. Cor. 5. 1.
7. Because we dying godlily go to Christ, which is best of all for vs. Phil. 1. 23.
8. Because this way of all flesh is sanctified by the death of Christ.
9. Because if at any other time in suffering the griefes of this life, yet especially in the agony of death, the power of comfort, which the spirite of Christ ministreth, doth beyōd all account ouercome the sorrowes

rowes of death.

10. Becauſe the fleſh indeede is weake, but the ſpirit is ready. Mat. 26. 41. Therfore the whole man doth not feare death indeede, but his meaner part, namely the fleſh.

11. Becauſe the deſire that we haue clearely to behold God, and to be deliuered from whole ſinne, doth greatly diminiſh, & mitigate the feare and ſorrow of death.

12. Becauſe our loue towardes the faithfull, who ouercõming death haue gone before vs, and with whom we greatly deſire to be ioyned in one country, ought to be no leſſe, then it is towardes them whom we leaue aliue behind vs in this miſerable exile, and from whom we are loth to be ſeparated, who muſt yet notwithſtanding by and by follow after vs.

13. Becauſe we do ſo euidently, and ſo often perceiue the mercy of God towardes our children being dead, therefore it becommeth vs, to be of a reſolute mind, eſpecially ſith we know that we are ſealed with the pledge of the holy ſpirite.

14. Becauſe we muſt not make greater account of this naturall life, then of the ſpirituall: for ſo it is meet that the deſire hereof might leſſen the feare of death.

15. Becauſe we certainly know, that the ſoule indeede is immortall, and is caried by Angels to the aſſembly and congregation of the firſt borne, who are written in heauẽ.

Luke.16.22. Heb.12.13. And we know that the body resteth in the earth: neither indeed hath one vnfitly called the graue the hauen of the body.

16. Because we beleeue the resurrection of the body and life eternall.

17. Because as in the whole life, so in the agony of death, God doth not suffer his seruants to be tẽpted aboue that which they are able to beare, but doth giue euen the issue with the tẽptation. 1. Cor. 10.13. That in deed is a wonderfull thing, which Gregory saith in his Morals; Some dye laughing. But we had rather say, that death is ouercome in vndergoing it manfully.

18. Because we must not thinke so carefully of a quiet death, as of an holy life. For as Augustine said excellently: We must not thinke that death euill, before which hath gone a holy life. And as the same man sayth; He cannot dye euilly, who hath liued well: and he hardly dyeth well, who hath liued euilly.

19. Because death neuer is altogether vntimely, whether we respect the good or wicked. For the godly are called before the time, that they should no lõger be vexed of the euill: but the euill and wicked are taken away, that they should no lõger persecute the good. As the same Augustin saith.

20. Because this life is filled with so many & great miseries, that death compared with it,

it, is taken to be a remedy, & not a puniſhment: as Ambroſe iudged.

21. Becauſe he that hath an extreme feare to dye, doth not hope to liue after death: as ſaith Chryſoſtome.

22. Becauſe it is better to offer that (I meane our ſpirit) for a free will offering to God, which otherwiſe we are bound to reſtore, becauſe it is his due: as Chryſoſtome ſaith.

23. Becauſe as death is euill to the euill, ſo it is good to the good, to whom all things worke together for good.

24. Becauſe death is the way to life: as Ambroſe wiſely ſaith.

25. Becauſe this death is the reparing of life: as the Church ſingeth.

26. Becauſe, as Bernard ſaith: The death of the iuſt is good, by reaſon of the reſt it bringeth with it: better becauſe it reneweth vs: beſt, becauſe it putteth vs out of daunger. And as the ſame man ſaith, the death of ſinners, is bad, worſer, worſt of all: but the death of the good, is good, better, beſt of all.

27. Becauſe that death is good, which taketh not away life, but trāſlateth it into a better eſtate. This a ſentēce of the ſame Bernard.

28. Becauſe as the ſame man alſo witneſſeth, death hath freed vs from death, life from errour, grace from ſinne.

29. Becauſe faithfull men take death to be but a name onely: as ſaith Chryſoſtome.

30. Becauſe God ruleth death, that it cannot be a cauſe of any euill.

Hitherto concerning comfort: now concerning the reſt of the benefites.

The hearing of the elects prayers, is a benefite of God, whileſt the elect praying in Chriſtes name, God performeth vnto them all things which profit their ſaluation. Iohn. 9. 31. Pſal. 145. 18. 19. Iohn. 14. 13. 14. and 15. 16.

Defence againſt enemies, is a benefite of God, whileſt he ſo defendeth the elect againſt their ſpirituall and bodily enemies, that by no meane, they can hinder their ſaluation.

Deliuerance out of dangers, is a benefit of God, whileſt he doth often beyond all hope of man, deliuer his elect being in diſtreſſe, that ſo (trying his preſence in their perils) they might reioyce in him.

The gift of perſeuerance, is a benefite of God, whileſt he doth ſo ſeale in the elect the grace of Ieſus Chriſt by the holy ſpirite, that they continue in it, euen to the end, and can not fall from it. Rom. 11. 29. Matth. 24. 24. 1. Iohn. 2. 19. 27. 2. Pet. 2. 18. Iohn. 10. 28. Rom. 8. 35. Luke. 22. 32.

Hitherto concerning our preſeruation in this communion with Chriſt: now concerning the gift of eternall life.

The gift of eternall life, is a benefite of God

God, purchaſed for vs by Chriſt, when after this life God will giue the elect, that they may liue with him for euer.

Hitherto concerning the promiſe of grace: now concerning the anſwering againe of a good conſcience.

The anſwering again of a good conſciẽce is the other part of the couenant of grace, whereby the beleeuers do againe promiſe to God, that they will in true faith receiue his benefites, and that they will ſerue him in true righteouſneſſe and holyneſſe, the better to declare their thankefulneſſe towardes him.

Hitherto concerning the eternall couenant: now concerning the temporall couenant.

Of the temporall couenant.

The temporall couenant is a couenant, in which God promiſeth men temporall good things. Of this ſort was the couenant which God made with mankind after the flood, that he would not deſtroy the world any more with a flood. Gene. 9.8. and ſo forward.

And that ſtandeth vpon the eternall couenant, & is as it were belonging thereunto.

Hitherto concerning Gods couenant: now concerning the diuine ſigne.

Of ſignes. Auguſt. in his 2. booke of Chriſtian doctrine. Chap. 1. Phil. Melanct.

The diuine ſigne, is that which of it ſelfe doth cauſe ſome diuine thing to come into mãs mind, beſides that ſhew which it offereth vnto the ſenſes. Or elſe, it is ſome thing offe-

ring it selfe vnto the senses, which putteth men in minde of some other thing, which is ioyned with that signe.

A signe is either naturall or giuen.

A naturall signe is a signe, which by nature hath that selfe same thing in it which it signifieth. Of this sort is the rainebow, signifying either showres or faire weather, if it be considered naturally.

A signe giuen, is a signe, which doth not by nature signifie that whereof it is a signe, but it signifieth by the appointment and will of God: as the rainebow is a signe by the appointment of God, that the world shall not perish with a flood.

The signe giuen, is either a miracle or a Sacrament.

Of miracles. A miracle is a signe effected beyond the order of nature. Exod. 3. 2. and 14. 21. 22. 23. Dan. 3. 4. 9. and 6. 22. Mat. 14. 19. 20.

Therefore if any thing be done according to the order and course of nature, it is not miraculous, but naturall.

There are two endes of miracles: the one, that God by them might manifestly shew forth his power. Exodus 19. and 20. Dan. 3.

The other, that by them as by seales, he might confirme true doctrine. Mat. 10. 17.

It is true indeed that in miracles the order of nature by the ouerruling power of God is interrupted, but neuer destroyed or ouer-

throwen,

throwen, neither are the eſſences of thoſe things deſtroyed, although the forme be ſometime chaunged. So when the Sunne ſtood while Ioſhua fought, when it returned backe when Ezekiah was ſicke, the order of nature was interrupted, not ouerthrowen: for afterward the Sunne kept the ſame courſe againe, which was giuen to it in the creation. Yet neuertheleſſe the eſſence of the Sunne remained. When the ſea was deuided, the courſe of the ſea was interrupted: but the worke being finiſhed which God had decreed, it returned againe to the former courſe, and continued the ſame: yea the very eſſence of the ſea remained. When Aarons rod was made a Serpent, it was not the taking away of the ſubſtance, but a changing of it. So the water in Cana of Galile, the ſubſtance was not taken away, but it was turned into wine.

Now God worketh moſt freely in the effecting of miracles: for he himſelfe hath moſt freely put that order into nature, therefore alſo whē he will, he can moſt freely interrupt it. Furthermore becauſe he is not bound to the order of nature, he may interrupt it as it pleaſeth him.

And although God can doe all things, yet muſt not miracles be euery where alledged, eſpecially where men cannot be well aſſured of Gods will, neither yet where no neceſſitie is: as for example, in the holie

Supper men may not imagine miracles, as though the body of Christ were supernaturally and miraculously in the bread: because Christ hath no where said that he would haue it so. No where, I say, hath he sayd, that he would be in the bread. Furthermore it is not of necessity: for Christ may become ours, although he descēd not into the bread, or with the bread to be thrust into our mouthes.

Thus farre concerning a miracle: now concerning a Sacrament.

Of Sacramēts. A Sacrament, is an outward signe, which God ioyneth to his couenant, which he hath made with men.

And that is either of an eternall, or temporall couenant.

A Sacrament of an eternall couenant, is a Sacrament, whereby God doth confirme the promise of eternall life.

And that is either of the couenāt of works, or of the couenant of grace.

The Sacrament of the couenant of works, is a Sacrament, which God gaue our first parents in the state of their first integrity.

And that was two fold, the tree of life, and the tree of the knowledge of good and euill.

The tree of life was a Sacrament of the couenant of workes, whereby that life was signified, which man should haue liued, if he had stood in the obedience of God. Gene. 2. 9.

The tree of the knowledge of good and euill,

euill, was a Sacrament by which was signified to man, in how good estate he was whilest he performed obedience to God his creator: and into how euill and miserable estate he should cast himselfe if he obeyed not God. Gen. 2.17. & 3.7.8.9.10.11.

Hitherto concerning the sacrament of the couenant of workes: now concerning the Sacrament of the couenant of grace.

The Sacrament of the couenant of grace, is a seale of the righteousnesse of faith. Rom. 4.11. *Of the Sacrament of the couenãt of grace.*

Or else, the Sacrament of the couenant of grace is a Sacrament by which the faithfull are both admonished, and also are made sure that the couenant of grace, and all the benefites of God which are promised in this couenant, doe not onely belong to others, but seuerally to euery one of them, who doe vse the Sacrament according to Gods ordinance.

It is also called a Mysterie, because it signifieth secret thinges, and such as are vnknowne to them who haue not beene taught out of the worde of God concerning the signification and vse of them: because in a mysterie one thinge is seene, and an other is meant. *A misteria.*

The Vbiquitaries doe thinke it therefore to be called a mystery, because the manner

of the bodily receiuing of it is vnsearchable: but this is a false cause, because the bodily receiuing hath no foundation in the Scripture, but it is the deuise and imagination of men. Furthermore, this manner is manifested to vs, namely that it is spirituall, and that the receiuing is done by faith.

Both the Word and Sacraments doe lead our faith to Christ, as to the only foundation of our saluation.

Therefore in the Sacraments is propounded, offered, giuen and sealed, no other thing then is promised and preached in the Gospell, but one and the selfe same thing, namely, Christ with his benefites. In the Sacraments we receiue no other thing, then in the simple worde, namely Christ with his benefites.

And the receiuing of Christ, whether it be in the simple worde, as in Iohn. 6. or in the Sacraments, is one and the selfe same, to wit, spirituall, that is to say, which is wrought in vs by the power of the holy spirite, and by the onely instrument of faith. The receiuing of Christ in the worde and Sacramentes doe not differ indeede: for in both there is the same thing and the same substance, to wit, Christ with his benefites. It doth not differ in the manner, for it is spirituall in them both. The difference is not in the instrument by which wee receiue it, for in them

both faith is the inſtrument to receiue it by. What then is the difference betweene the receiuing of Chriſt in the ſimple worde, and in the Sacraments? The outwarde forme onely: to wit, becauſe in the Sacraments bodily ſignes are ioyned with the word of promiſe. In the ſimple worde God dealeth with vs by preaching, and by our eares onely: but in the Sacramentes he vſeth beſide, ſuch ſignes as offer themſelues to the reſt of the ſenſes alſo: whereby it commeth to paſſe, that the communicating of Chriſt by the Sacraments, is more forcible and plaine, then by the ſimple word only.

There are two partes of the Sacrament of the couenaunt of grace: namely the earthly matter, and the outwarde action, or the outwarde rite. Geneſ. 17. 11. Exod. 12. 8. and ſo forwarde. Matth. 3. 11. and 28. 9. Matth. 26. 26. and ſo forward. 1. Cor. 11. 23. 24. 25.

The earthly matter alone, is not a perfect and whole Sacrament, but there muſt be adioyned to it the outwarde action or ceremonie, or the vſe of the earthly matter appointed by Chriſt.

For nothing hath the force of a Sacrament, except there be adioyned to it the vſe of it, according to Chriſtes inſtitution.

The earthly matter in the Sacrament, is a ſigne or token, by which vnder a certaine *Of the earthly matter.*

promiſed ſimilitude, a heauenly matter is ſignified and repreſented to the faithfull, that ſo they might bee aſſured, that the heauenly matter is as certaine ſpiritually preſent, as they doe certainely ſee the earthly matter, to be bodily preſent before their eies. Gen. 17. 11. Rom. 4. 11. Eze. 36. 25.

Chriſt himſelfe by the holy ſpirite, doth make the thinges promiſed preſent to our faith: and faith receiueth them.

Faith worketh not that preſence: but Chriſt himſelfe worketh it.

The heauenly matter ſignified in the Sacrament by the earthly matter, is the new Teſtament or couenant of grace, in the bloud of Chriſt.

Therefore we muſt not reſpect the miniſter and earthly elements, but turne the eyes of our fayth to the thinges promiſed.

Of a Sacramentall metaphor.

Wherefore alſo the earthly matter by a manner of ſpeaking, both vſuall in the Scripture and Church, and alſo plaine in it ſelfe, is alſo oft-times called by the name of the heauenly matter: becauſe the heauenly matter is ſignified and meant by the earthly. Exod. 24. 8. The bloud of the ſacrifices is called the bloud of the couenant. Genes. 17. 10. Circumciſion is called the couenant. Exod. 12. 11. The Paſchall Lambe is called the Paſſeouer. Titus 3. 5. Baptiſme

tisme is called the washing of regeneration.

Now howe these speeches concerning the Sacramentes ought to be vnderstoode and expounded, the Scripture it selfe doeth declare, becausse the earthly matter is a signe of the couenant. Genes. 17. 11. Because it is a seale of the righteousnesse of fayth. Rom. 4. 11. Becausse it is a remembrance of Christes death.

And it is so called by a metaphor, in which the signe is eyther put for the thing signified, or is called by the name of the thing signified.

Hitherto concerning the earthly matter: now concerning the outwarde action in a Sacrament.

The outward action in a Sacrament, that is to say, a rite or ceremonie which we must obserue in ꝑ Sacramēt according to the institution Christ, is a signe of the inward action. Deut. 30.6. Matth. 3. 11. Rom. 6. 3. 1. Cor. 6. 11. Col. 2. 11. Act. 22. 16. *Of the outward action in the Sacrament.*

This action is two fold: one of the minister administring the Sacrament, the other of a faythfull man vsing a Sacrament.

The action of the Minister administring the Sacrament is two folde: the sanctification of the earthly matter: and the ad-

miniſtring of the ſame earthly matter.

The ſanctifying of the earthly matter, is an action of the miniſter, in the which by Gods commaundement, hee appointeth the earthly matter to a holy vſe.

Therefore the rehearſing of the wordes of the inſtitution of the Sacrament is neceſſarie, both that the manner of inſtituting the Sacrament may bee layde open, as alſo that by it the earthly matter may bee ſanctified and conſecrated to a holy vſe, becauſe therein the commaundement of God is contayned. Therefore Auguſtine ſayth; The worde commeth to the element, and ſo there is a Sacrament. 1. Corinth. 11. 23. 24. 25.

The adminiſtring of the earthly matter, is the other action of the miniſter, whereby is meant, that God doth as certainely offer and giue the benefites that he hath promiſed, as we do certainely ſee that the earthly matter is offered and giuen vs by the miniſter of the word. 1. Cor. 11. 23.

The miniſter of the worde diſtributeth and offereth the earthly matter: but Chriſt himſelfe diſtributeth and offereth the heauenly matter. Matth. 3. 11. I baptize you with water, there is an other who baptizeth with the holy ſpirite.

Hitherto

Hitherto concerning the action of the miniſter that adminiſtreth the Sacrament.

The action of a faithfull man vſing a Sacrament is alſo two folde: namely, the receiuing of the earthly matter, and thankesgiuing.

The receiuing of the earthly matter, is the action of a faithfull man vſing the Sacramēt, whereby he receiueth the earthly matter, to ſignifie that he doth ſo certainely receiue ſpiritually the benefits that God hath promiſed, as he doth certainly receiue bodily the earthly matter. Rom. 4. 11. Matth. 26 26.

We receiue the worde of the promiſe of grace, and the earthly matter from the mouth and hand of the miniſter: but we receiue the heauenly matters from the hande of Chriſt himſelfe.

The outward receiuing is wrought in the body: the inward is only wrought by faith & by the powerfull working of the holy ſpirit in our harts: for the inward receiuing comprehendeth iuſtification and regeneration.

We receiue the earthly matter by the body, that is to ſay, by the members, actions, & ſenſes of the body, by the eies, eares, handes, mouth & ſtomacke, ſight, hearing, touching, taſt, and ſmell: but we receiue the heauenly matters by faith, and the powerfull working of the holy ſpirite in our hearts.

And therefore not onely the faithfull,

but euen infidels receiue the earthly matter: but the faithfull onely receiue the heauenly matter.

Thankesgiuing is the action of a faithfull man vsing the Sacraments, whereby he with his mouth and heart giueth thanks to Christ, for the whole worke and benefite of his redemption. 1.Cor.11.25.26.

These therefore are the partes of a Sacrament, which are required to the perfecting of euery Sacrament, by which the couenant of grace is sealed vp: with which if in the true vse thereof, the heauenly matters and the inwarde action be ioyned together, this coniunction is called a Sacramentall vnion, which is also the cause of the speeches proper to a Sacrament.

Of the Sacramentall vnion.

Therefore the Sacramentall vnion is a spirituall ioyning together of the Sacrament, with those things whereof it is a Sacrament, or else it is a ioyning together of the signes and things, that is to say, of the earthly matter with the heauenly, and of the outwarde action with the inward action.

This vnion is not naturall and locall, but spirituall and belonging to couenants, and hauing respect to others, which is in the diuine disposing of the signe to the thing it selfe: and in the spirituall offering and receiuing of things truely ioyned with the bodily offering and receiuing of signes.

As therfore there are two parts of a Sacra-

ment:

ment: ſo alſo of the ſacramentall vnion.

The firſt part is the vniting of the earthly matter with the heauenly.

It is not neceſſary, that this heauenly matter, be ſubſtantially and bodily in the earthly matter, or in that place in which the earthly matter is, becauſe this vnion is meerly ſpirituall.

Neither doth it follow, if Chriſt be not bodily preſent on the earth, in the earthly matter, or in the place in which the earthly matter is, that therefore he is not preſent, becauſe that indeede is truly preſent which is preſent ſpiritually.

The other part of the ſacramentall vnion, is the ioyning together of the outward action with the inward action.

For in the right vſe of the Sacrament, the offering and receiuing of the ſigne and thing ſignified is ioyned together: the offering, & receiuing of the ſign indeede is bodily, by the hand of the miniſter: but the offering and receiuing of the thing ſignified, is ſpirituall, through true faith by the hād of Chriſt himſelfe.

For a Sacrament, is not onely an earthly, and bodily action, but a heauenly and ſpirituall action alſo, in which not only the earthly matter, which is on earth, but alſo thoſe things which are in heauen, which are in God, and which are in the hearts of the faithfull, are preſent with vs.

And the holy ſpirit ioyning vs together with Chriſt, doth couple vs, euen we being moſt farre aſunder, as in regard of diſtance of place, much more nearly and ſtraightly, then either the ſoul is ioyned with the body, or the vine with the braunches.

Hitherto concerning the parts of the couenant of the Sacrament of Grace: the ends follow.

Of the ends of the Sacrament of the couenant of Grace.

There are ſeuen ends of the Sacrament of the couenant of Grace.

1 That it might be a remembraunce of Gods benefits, both already offered, and hereafter to be offered, that is to ſay, that it might put the faithfull in minde of Chriſts benefites, eyther already beſtowed, or hereafter to be beſtowed on them. So the Paſſeouer was a remembrance not only of the deliueraunce out of Egypt already paſt, but alſo of the deliueraunce to come by Chriſt. So the holy Supper is a remembrance, not onely of our redemption made vpon the croſſe: but alſo of that which is to be performed when he ſhall come to iudge the quick & the dead, and ſhall fully deliuer his elect from ſin, and all their enemies. Luk. 21. 28.

2 That our faith might thereby be increaſed, exerciſed and ſtrengthened.

3 That by it we might be ſtirred vp to thankſgiuing for the benefit of our redēptiō.

4 That it might be a bond of mutuall loue

loue and concord in the Church, that is to ſay, that by the partaking thereof we might more and more be bound amongſt our ſelues in mutuall loue: for we that are many, are one bread and one body.

5 That it might be the bond of publicke meetings, & of the preſeruing of the eccleſiaſticall miniſtery. Exod. 12. 16. 1. Cor. 11. 20.

6 That it might be a note of our profeſſion, wherby as by a cogniſance, the Church is diſcerned frō infidels. Exo. 12. 45. So by circūciſiō the Iews were diſcerned frō the Gētiles. As all vncleane men were to be kept from eating the things offered to God, this threatning being added, that whatſoeuer vncleane man did eat of them, his ſoul ſhould be cut off frō his people. Leu. 7. 20. euen ſo no vncleane or vnbeleeuing man ought to vſe the Sacrament of the couenant of Grace.

7 That it might be a witneſſe of our confeſſion and ſociety with the church. The ſixt end pertaineth to the whole Church: but the laſt end pertaineth to euery beleeuer.

He that ſhall not be circumciſed, his ſoule ſhall be cut off frō the people of God. Whoſoeuer vſeth not the Sacraments whē he may, he ſheweth that he is not a member of the Church, and the companion of our confeſſion. For the Sacrament is a witneſſe, which teſtifieth, that he who vſeth the Sacraments doth pertaine to the company of the church, that he is a member of the Church, and

And the holy ſpirit ioyning vs together with Chriſt, doth couple vs, euen we being moſt farre aſunder, as in regard of diſtance of place, much more nearly and ſtraightly, then either the ſoul is ioyned with the body, or the vine with the braunches.

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2 That our faith might thereby be increaſed, exerciſed and ſtrengthened.

3 That by it we might be ſtirred vp to thankſgiuing for the benefit of our redēptiō.

4 That it might be a bond of mutuall loue

loue and concord in the Church, that is to say, that by the partaking thereof we might more and more be bound amongst our selues in mutuall loue: for we that are many, are one bread and one body.

5 That it might be the bond of publicke meetings, & of the preseruing of the ecclesiasticall ministery. Exod. 12. 16. 1. Cor. 11. 20.

6 That it might be a note of our profession, wherby as by a cognisance, the Church is discerned frō infidels. Exo. 12. 45. So by circūcisiō the Iews were discerned frō the Gētiles. As all vncleane men were to be kept from eating the things offered to God, this threatning being added, that whatsoeuer vncleane man did eat of them, his soul should be cut off frō his people. Leu. 7. 20. euen so no vncleane or vnbeleeuing man ought to vse the Sacrament of the couenant of Grace.

7 That it might be a witnesse of our confession and society with the church. The sixt end pertaineth to the whole Church: but the last end pertaineth to euery beleeuer.

He that shall not be circumcised, his soule shall be cut off frō the people of God. Whosoeuer vseth not the Sacraments whē he may, he sheweth that he is not a member of the Church, and the companion of our confession. For the Sacrament is a witnesse, which testifieth, that he who vseth the Sacraments doth pertaine to the company of the church, that he is a member of the Church, and

that he hath fellowship with it. Whosoeuer in any congregation vseth the Sacrament, he by this vse doth testifie, that he embraceth the confession of that company, and that he hath fellowship with it.

Thus farre concerning the ends of the couenant of grace.

Of the Sacraments of the couenant of grace in the old Testament.

The Sacrament of the couenant of Grace is two fold: of the old Testament, or of the new.

The Sacrament of the old Testament, is that which before the cōming of Christ was instituted for the Church of the old Testament. Gen. 17. Exod. 12. & 16. 15. & 17. 6. 1. Cor. 10. 1. 2. 3. 4.

The Sacraments of the old Testamēt, were either ordinary, or extraordinary.

Ordinary Sacraments were those, which did ordinarily and alwayes pertaine to the Church of the old Testament. Genes. 17. Exod. 12.

And they were two: Circumcision, and the Passeouer.

Of circumcisiō.

Circumcision was a Sacrament of the old Testament, by which all the males amongst the people of Israell circumcised in the foreskin of their flesh, were ingraffed into the couenant that God made with Abraham. Gen. 17. 10. 11. Ios. 5. 2. Rom. 4. 11.

The parts thereof are two: the foreskin, and the outward action in the Circumcision,

Gen.

Geneſ. 17. 11.

The foreskin, was a ſigne that our nature is corrupted, that men are borne guilty in this carnall generation: and therefore ſtand in neede of the regeneration and renewing which was to come by the bleſſed ſeede, who ſhould bruiſe the head of the ſerpent, and in whom all nations ſhould be bleſſed.

The outward action in Circumciſion was two fold: the one of the miniſter adminiſtring Circumciſion, the other of a faithfull man receiuing Circumciſion. Gen. 17.9.10. Rom. 2. 19. & 4. 11.

The action of the miniſter adminiſtring Circumciſion was two fold: the laying open of the inſtitution of Circumciſion, and the Circumciſion of the foreskin.

The Circumciſion of the foreskin, was a ſigne of the Circumciſion of the heart, that is to ſay, of iuſtification by faith, Rom. 4. 11. of forgiueneſſe of ſinnes, and of regeneration, Deut. 30. 6.

The action of a faithfull man receiuing Circumciſion was two fold: the receiuing of circumciſion, and thankeſgiuing.

The receiuing of Circumciſion, was that wherby a faithfull man, through the circumciſion that was done by the hãds of the miniſter, did put off the foreskin of the fleſh, to ſignifie, that he put off from him, the ſinnes of the fleſh. Col. 2. 11. Rom. 4. 11.

Thankeſgiuing was done by the parents, and

and kinsfolkes, in ſtead of the infants being circumciſed.

Thus farre concerning circumciſion: now concerning the Paſſeouer.

Of the Paſſeouer. The Paſſeouer was a Sacrament of the old Teſtament, whereby the faithfull hauing eaten the Paſchall Lambe, were put in minde of their deliuerance out of Egypt, whether it were bodily already paſt, or ſpirituall and was to come. Exod. 12. 1. 2. 3. 5. & 11.

The parts of the Paſſeouer were two: the Paſchall Lambe, and the action pertaining to the vſe thereof

The Paſchall Lambe. The Paſchall Lambe by a ſpirituall ſignification, did note Chriſt the lambe of God, taking away the ſinnes of the world. 1. Cor. 5. 7. 8. & 10. 3.

The action in the Paſſeouer, was eyther of the miniſter, or of the receiuer.

The actiō of the Miniſter is two fold: both the laying open of the inſtitution of the Sacrament of the Paſſeouer: and alſo the offering of it to men. Exod. 12. 3. 4. 5. 21.

The laying open of the inſtitution of he Sacrament of the Paſſeouer is commanded. Exod. 12. 26. 27.

The offering of the Paſchall Lambe to others, was made by the father of the family, and did ſignifie that God would giue his ſon, that he might be ſacrificed for the ſinnes of the world. 1. Cor. 5. 7.

The

The action of the faithfull receiuer, was alſo two fold: the eating of the Paſchall Lambe and thankeſgiuing.

By the eating of the Paſchall Lambe, was ſignified the participation of Chriſts paſſion. 1. Cor. 5. 7. 8.

In the thankeſgiuing was remembred to the praiſe of God, the benefite of bringing forth the people of God from the bõdage of Egypt, as alſo the benefite of the deliuerance that ſhould be from the ſpirituall Egypt, that is to ſay, from the bondage of ſin, both which were to be wrought by the ſacrifice of the Meſſias. Exod. 12. 24. 26. & 13. 8. 9. 10.

Thus farre concerning the ordinary Sacraments of the old Teſtament: now concerning the extraordinary.

The extraordinary Sacraments, were thoſe which were extrordinarily both before the inſtituting of the two ordinary Sacraments: as alſo thoſe which were added to them afterward.

Before the ordinary Sacraments, were the ſacrifices from Adam euen to Abraham. Geneſ. 4. 4.

The extraordinary Sacraments which were added to the former two, were alſo two. The Baptiſme of the cloud, and of the ſea: and the ſupper of Manna, and of the water flowing out of the rocke.

The Baptiſme of the cloud and ſea, was an

extraordinary Sacrament in the old Testament, whereby the Israelites being vnder that cloud, and passing through the sea, were all baptized into Moses, in that cloud and in that sea. 1. Cor. 10. 1. 2.

The supper of Māna & of the water flowing out of the rocke, was a Sacrament of the old Testament, whereby the Israelites were nourished with meat sent from heauen, to signifie the spirituall nourishment of the flesh of Christ. and did drinke the water flowing out of the rock, to signifie the spiritual drink of the bloud of Christ. 1. Cor. 10. 3. 4.

Hitherto concerning the Sacraments of the old Testament: now concerning the Sacraments of the new Testament.

Of the Sacraments of the new Testament.

A Sacrament of the new Testament, is that which being by Christ himselfe instituted for his owne Church, came in the roome of the Sacraments of the old Testament. Matt. 26. 26. & 28. 19.

The Sacraments of the new Testament are two: Baptisme, and the Lords supper.

Of Baptisme.

Baptisme is a Sacrament of the new Testament, wherby is signified and sealed vp to vs, that we are as certainely washed in the bloud of Christ from sinnes, as our body is certainly washed through water in the name of the father, the sonne, and the holy Ghost. Mat. 28 19. Acts. 2. 38. Mat. 3. 11. Mark, 16. 16. Rom. 6. 3. Mar. 1. 4. Luk. 3. 3.

Baptisme

Baptisme commeth in the place of Circumcision, and kepeth the analogy and proportion thereof: for both of them is a Sacrament of entrance into the Church, and of regeneration.

And as the Israelites were but once circūcised: so we are but once baptized onely, because we are but once borne onely: and as circumcision was the first beginning of Iudaisme: so Baptisme is the first beginning of Christianity.

Of Baptisme there are two parts: the water of Baptisme, and the outward action in Baptisme.

By the water of Baptisme is signified, the bloud of Christ shed on the crosse. Heb. 12. 24. 1. Pet. 1.1. Zach. 13.1. Ezec. 36. 25.

The outward action in Baptisme is two fold: the one of the minister administring Baptisme: the other of a faithfull man vsing Baptisme. The action of the minister is two fold: the sanctification of the water, and the outward washing.

The sanctification of the water, is the appointing of it to this end, that it might signifie the bloud of Christ.

The outward washing is a signe, seale, and very sure pledge of the inward washing, whereby we with the bloud of Christ are washed from sins. Reue. 1.5. Rom. 6.3. 1. Cor. 1.6. 11.1. Pet. 3.21. Eph. 5.26. 1. Ioh. 1.7.

For as the filthinesses of the body are pur-

ged with water: ſo our ſinnes are taken away by the bloud of Chriſt. Reue. 1, 5. & 7. 14. 1. Cor. 6. 11. Gal. 3. 17. 1. Ioh. 1, 7. 3.

Therefore the outward Baptiſme is called the waſhing of regeneration. Tit. 3. 5. The waſhing away of ſinnes. Acts 22. 16. not becauſe the waſhing is properly, and by it ſelfe that by which we are regenerated: for we are properly regenerated by the holy ſpirite: but becauſe it is the ſigne and ſeale of the inward waſhing, that is to ſay, of regeneration and adoption according to the forme of the couenant; I will be thy God, and the God of thy ſeede. The miniſter waſheth outwardly with water: but Chriſt waſheth inwardly with his bloud. Mat. 3. 11. Reue. 1. 5.

Thus farre concerning the action of the Miniſter adminiſtring Baptiſme: now concerning the actions of a faithfull man receiuing Baptiſme.

The actions of a faithfull man vſing Baptiſme is alſo two fold: the receiuing of Baptiſme and thankeſgiuing.

In the receiuing of Baptiſme is ſignified, that the infant is by the bloud of Chriſt ſo certainely waſhed from ſinnes, as his body is certainly ſprinckled and waſhed with water. Reuel. 7. 14. Ezech. 36. 25.

To be waſhed with the bloud of Chriſt, is is to be made partakers of the benefites of the coue-

couenant of Grace, that is to say, to be reconciled, iustified, regenerated, adopted by God to be his sonnes, to be endued with the freedome of the sonnes of God, and so forth.

The outward man feeleth the force of the water: but the inward man feeleth the powerfull working of the bloud of Christ.

Euen Infidels are washed with water: but beleeuers onely with the bloud of Christ.

Therefore all who are Baptized, are not regenerated, but onely the beleeuers.

Now not onely those that are of yeares of discretiō are to be Baptized: but also infants.

1 Because they also do pertaine to the couenant of the grace of God.

2 Because to them also belōgeth the promise of forgiuenesse of sinnes through the bloud of Christ.

3 Because they belong to the Church of God.

4 Because they are redeemed by the bloud of Christ.

5 Because to them is promised the holy Spirite.

6 Because they are to be discerned from the children of Infidels.

7 Because also in the old Testament infants were circumcised.

Thankesgiuing is eyther presently done by the party Baptized, if he be of yeares of discretion: or else it is performed by the

the witnesses in his stead if he be an infant: who yet when he commeth to ripe yeares, ought afterward in the whole course of his life to be thankefull to God for this benefite.

Hitherto concerning Baptisme: now concerning the Lords Supper.

Of the Lords Supper.

The Lords Supper is a sacrament of the new Testament, by which is signified & sealed vp vnto vs, that we are as certainely nourished to eternall life by the body of Christ crucified, and by his bloud shed, as we do certainely with the mouth of our body eate the bread broken, and drinke the wine out of the cup. Mat. 26. 26. 27. 28. Mark. 14. 22. 23. 24. Luk. 22. 19. 20. 1. Cor. 10. 16. 17. & 11. 23. 24. 25. & 12. 13.

In the same sense it is called the table of the Lord. 1. Cor. 10. 21.

Therefore thou doest come to the banket of Christ, thou art his guest, as oft as thou doest eat and drinke of this supper.

The Lords supper commeth in the roome of the Paschall Lambe: therefore it doth also keepe the analogie or proportion thereof. For both the one and the other is a Sacrament of nourishment and spirituall bringing vp.

And as the eating of the Paschall Lambe was often vsed: so also the vsing of the Lords Supper

Supper is oftentimes performed.

For as the Passeouer was the nourishing of Iudaisme: so the Lords Supper is the nourishing of Christianity, which nourishing often times standeth in neede of meat and drinke, that is to say, restoring and renewing, euen as our life doth daily want refreshing, which is performed by meat and drinke.

The parts of the Lords Supper, as of other sacraments, are two: the earthly matter, and outward action in the Supper.

The earthly matter in the Supper is two fold: the bread and the wine. Because we liue not only by meat, but by drinke also.

The bread in the holy Supper is a signe or image of Christs body giuen to death for vs. Ioh. 6. 35. 48. 50. 51. 55. 56.

The wine in the holy Supper is a signe or image of Christs bloud, shed on the crosse for vs.

Therefore the bread also is called the body it selfe, and the wine, or cup in which the wine is, is called the bloud it selfe.

Not that the body of Christ descendeth from the seate of his glory, out of heauen, and doth hide it selfe inuisibly in the bread, and his bloud in the wine, which opinion is most absurd: but therefore the bread is called the body of Christ, because it is a signe, remembrance, token, figure, similitude,

and image of his body giuen for vs. And the wine or cup is called the new Testament or couenant, in the bloud of Christ: because it is a signe of the new Testament or couenaunt, that is to say, of reconciliation wrought with God, by the bloud of Christ shed vppon the Crosse for the forgiuenesse of sinnes. The bread by a metaphor, is called the body of Christ deliuered for vs, because the bread being broken, is a signe calling into our remembraunce, or imprinting in vs, and as it were setting before our eyes, the breaking, that is to say, the crucifying of the body of Christ. The wine by the same metaphor, is the bloud of Christ, because it is a signe calling into our remembrance, and imprinting in vs, the shedding of Christs bloud done on the crosse, for the forgiuenesse of our sinnes.

Yea the bread is not a signe of his glorious body, as it is now already glorified, but of his body deliuered vnto death, of his body broken on the crosse, and slayne for our sakes: as the Lord expresly sayth; This is my body which is giuen for you.

And the wine is not a signe of his bloud contayned in the veines, but of his bloudshed on the Crosse, or as it was shed: as the same Lord expresly testifieth.

And therefore the body of Christ is not now in the bread, because it is already glo-

rious,

ſious, and ſhall not before the laſt day deſcend from heauen vnto this miſerable earth, neyther is his bloud already in the wine: becauſe he once ſhed his bloud, and died, now he ſheddeth it no more, death ſhall no more raigne ouer him.

By the bread being broken is repreſented vnto vs, as by a ſimilitude, & a certaine image, his body that ſuffered for vs. For the whole action of the Lords Supper is to be referred to this end, that we might preach the death of the Lord vntill he come.

The metaphor ſeemeth to be more conuenient in the laying open of theſe wordes, becauſe not the bread ſimply, but the bread broken, by a certaine ſimilitude, doth repreſent the body broken, as Paul ſayeth: that is to ſay, deliuered vnto death. For the breaking of the bread, putteth vs in mind of the breaking of the body of Chriſt, as it were by a certaine picture ſet before our eyes. Chriſt did not ſimply call the bread his body, but the bread which is broken. But to what end? As I ſee with mine eyes that the bread is broken for me: ſo I am certainely confirmed in my faith, that the body of Chriſt was giuen vnto death for me. Secondly, as certainely as the miniſter of the word doth giue me the bread broken, ſo certainely doth Chriſt giue me his body deliuered to death for my ſake.

That this is the naturall meaning of the words of Christ, by this it appeareth.

For Christ commaundeth to doe all these things in remembraunce of him, and Paul expoundeth that saying, yee shall preach the death of the Lord vntill he come.

Christ truely hath not said, the bread is the signe of my body: but becauſe he ordayned the Sacrament, he speaketh of it as the Scripture is alwayes wont to speake concerning Sacraments, vnder a metaphor, calling the signe by the name of the thing signified.

And therefore the faithfull comming to the holy Supper, when they behold with the eyes of the body the Sacramentall bread, they are admoniſhed, that withall, by the eyes of faith they behold and embrace the body of Christ, broken or crucified vppon the crosse for vs. For therefore the bread hath the name of the body, not that the faithfull should stand vppon the bread onely, or seeke the body of Christ in the earthly Element, but that they should by faith lift vp themselues into Heauen, whither he did ascend, and where he is, and by the eyes of faith should behold, and eate the vnspotted Lambe that was slaine for them on the heauēly Altar, the Church nameth it, saying; Lift vp your hearts.

By the same metaphor the bread which we

we breake, is by Paul called the communion of the body of Chriſt, the cuppe of bleſſing which we bleſſe is called the communion of the bloud of Chriſt. 1. Cor. 10. 16. Becauſe by this bread and cup, as by a ſeale, the faithfull are aſſured that they haue communion, that is to ſay, fellowſhip with Chriſt.

Both the matters, that is to ſay, the earthly and heauenly, are indeede preſent in the holy Supper: the former indeede bodily and viſibly, but the other ſpiritually, & by the ſight which faith affordeth vs.

We with the eyes of the body ſee the bread and wine: but with the eyes of the ſoule, that is to ſay, with faith, we ſee the body and bloud of Chriſt.

Therefore as certainely as we ſee the bread and wine to be preſent: ſo certainely doe we beleeue that the body and bloud of Chriſt is preſent to vs: yea we doe not beleeue that it is the Lords ſupper, except his body & bloud be preſent to vs.

Otherwiſe if they were abſent, how could it be made the partaking of the body and bloud of Chriſt, for the partaking is not of things that are abſent, but preſent.

But the body and bloud of Chriſt, are truly preſent to the faithfull, that is to ſay, to thoſe who receiue it by faith, and yet this is by a ſpirituall preſence, not by a locall, or bodily preſence or placing: by a Sacramental preſence, and ſuch as belongeth to a couenant

not by a naturall presence: the body & bloud of Christ are present, by such a kinde of presence as faith requireth & would haue, not as the bodily mouth: such a one as the spirit requireth and not the letter: such a one as the purpose of Christ calleth for, & not a Capernaiticall interpretation: and therefore rather we should by our minde be caried vp into heauen, then to haue the blessed and glorious flesh of our Lord Iesus Christ pulled out of heauen vpon this miserable earth, & to imagine his inuisible descending into the bread, and againe his ascending into heauen, after the holy supper is celebrated.

Hitherto concerning the earthly matter in the holy Supper: now concerning the outward action.

The outward action in the Lordes supper, as in other Sacraments, is two fold: one of the minister that administreth the Lords supper, and another of a faithfull man vsing the holy supper.

The action of the minister that administreth the holy supper is two fold: the sanctifying of the bread and wine, and the administring of it.

Of the sanctifying of the bread.

The sanctifying of the bread and wine is an action of the minister, whereby according to the commandemēt of Christ, he ordaineth the bread and wine to a holy vse.

The reciting of the words of the institutiō and

and promiſe, is done for the bleſſing of the bread and wine, that is to ſay, that of the cõmon bread & wine they might be made holy ſignes of the body & bloud of Chriſt. Which conſecrating, ſanctifying and appointing of the bread and wine to a holy vſe, was called of old writers, a change, that is to ſay, ſuch a chaunging as belongeth to Sacraments.

Which chaunging of the earthly matter, is not a change of the ſubſtãce, as the Papiſts erroniouſly affirme, but a change of the end: becauſe the bread & wine are no more common meat and drinke, but ſerue to a holy end and vſe. *Of the change belonging to Sacraments.*

For the myſticall ſignes, euen after ſanctifying doe not looſe their owne nature: Paul after the bleſſing, calleth the bread ſtill bread. *Theod. Dial. 2.*

The adminiſtring of the earthly matter, is the other part of the miniſters actiõ, wherby he adminiſtreth the earthly matter in the holy ſupper.

And that adminiſtring is two fold, partly of the bread, partly of the wine.

Of the adminiſtring of the bread there are two parts, the breaking and the diſtributing.

The breaking of the bread is an action of the miniſter, whereby is ſignified that the bodie of Chriſt was no leſſe certainely offered and broken on the croſſe for me, then I with my eyes ſee the bread of the Lord broken for me. *Of the breaking of the bread.*

The distributing of the bread, is an action of the minister, whereby is signified that the body of Christ is as certainely offered to me, as the bread broken is certainely offered to me.

Of the administring of the wine there are also two parts: the powring of the wine into the cup, and the distributing of the cup.

The powring out of the wine, is an action of the minister, whereby is signified the shedding of the bloud of Christ, done on the crosse.

The distributing of the cup is an action of the minister, whereby is signifyed that the bloud of Christ is as certainely giuen vs, as the cup is certainely deliuered vnto vs.

Thus farre concerning the action of the minister: now concerning the outward action of a faithfull man vsing the holy Supper.

The outward action of a faithfull man vsing the holy supper is two folde: the receiuing of the bread and wine, and thankesgiuing.

The receiuing of the bread and wine, is an action of a faithfull man vsing the holy supper, wherby he eateth the bread and drinketh the wine, to signifie that he doth as certainely by faith eate the body of Christ and drinke his bloud, as hee doth certainely with the mouth of the body eate the bread and drinke the

the wine out of the cup.

To eate the body of Chriſt, is to be made a partaker of the benefites of the couenant of grace, that is to ſay, of reconciliation, iuſtification, and regeneration in Chriſt, of adoption, &c.

Abraham did eate the fleſh of Chriſt, before that by his owne ſubſtance he had any being in his manhood. We eate the fleſh of Chriſt, no otherwiſe then Abraham did: neither are wee made partakers of the fleſh of Chriſt otherwiſe then Abraham was. Ioh. 6. 51. 1. Cor. 10. 16. This eating is onely ſpirituall, becauſe it is done by faith and the ſpirite. Whereby it appeareth, that the beleeuers only doe eate the body and drinke the bloud of Chriſt: the reprobate doe not, becauſe they haue no faith.

Now the fleſh of Chriſt in that reſpect only that it was ſlaine and dead for vs, is eaten to quicken the godly: & the bloud of Chriſt, onely as it was ſhed on the croſſe, is drunke for the forgiueneſſe of our ſinnes.

For although Chriſt being once dead, and rayſed from the dead, dyeth not anie more, and ſo is not now any more in the ſtate of humiliation, but of glory, yet the Sacraments leade our faith to the ſacrifice of Chriſt, performed on the croſſe, as Chriſt ſayth: Doe this in remembrance of me, and Paul ſayth, As oft as you ſhall eate of this bread, and drinke of this cuppe, yee ſhall preach the

death of the Lord vntill he come.

Hitherto concerning the receiuing of the bread and wine: now concerning thankesgiuing.

Thankesgiuing is an action of a faithfull mā vsing the holy ſupper, by which through true faith he thinketh & ſpeaketh of Chriſts death to his praiſe. 1. Cor. 11. 26.

Thus farre concerning the parts of the Lordes Supper: now concerning the preparation of a faithfull man before the vſe thereof.

Of the preparation of a faithfull man before the vſe of the holy ſupper.

The preparation to the vſe of the holy Supper is two fold: inward and outward.

The inward preparation is ſpiritual, which conſiſteth in a mans examining of himſelfe, or in trying his owne worthineſſe or vnworthineſſe.

The worthineſſe and vnworthineſſe of thoſe who come to the holy Supper, and the effects of them both are two folde: either of the perſon or of the vſing.

The worthines of the perſon is faith, or the righteouſneſſe of Chriſt imputed by fayth, which whoſoeuer hath, they are worthy gueſts, & receiue this food to eternal ſaluatiō.

Therfore the worthines of the perſon cōſiſteth in faith alone, and the effect of it is the eſcaping of eternall puniſhment.

The vnworthines of a perſon is infidelity, where-

wherewith whoſoeuer are poſſeſſed, they are vnworthy of this table, and receiue to themſelues iudgement and eternall damnation.

The worthineſſe of the vſing is true reuerence, inward and outward, forgiuenes, loue, a ſerious bewayling of ſinnes repentance, the meditation of the benefites of Chriſt, the diſcerning of the body of the Lord, thankeſgiuing, the auoyding of all offences.

Nowe the worthineſſe hath place in the faithfull onely.

The vnworthines of the vſing, is the vnreuerent or irreligious offering of the Lords Supper.

The ſame indeede is alwaies in perſons which are vnworthy, yet ſometime euen in the worthy partakers.

And therefore it is two folde: one in the wicked, the other in the godly.

The vnworthines of the vſing in the wicked, is a want & abſence of true reuerence, inward & outward, of forgiuenes, of loue, of a ſerious bewailing of ſins, & of repentance, of the meditation of the benefites of Chriſt, of thankeſgiuing, of the diſcerning of the body of the Lord, & of the auoiding of all offences.

The vnworthines of the vſing in the godly, is a negligence and colder feeling in the trying of himſelfe.

For although the godly doe indeede eate the bread of the Lorde, and the bread which is the Lorde, and therefore eate eternall

ſaluation, free from eternall iudgement, yet they comming vnreuerently to the Lordes Table, that is to ſay, trying themſelues too negligently and coldly, doe eate to theſelues temporall iudgement, that is to ſay, they offend God, and are by diuers chaſtiſements in this life called backe to the amending of theſe ſinnes. So Paul doth with a threatning of temporall puniſhment terrifie the Corinthians, comming vnreuerently to the Lords Table, although ſome of them notwithſtanding being truely conuerted: and yet neuertheleſſe he rayſeth them vp againe with conſolation. 1.Cor.11.30.31.32.

For euen the faithfull do oftentimes ſinne by this kind of negligence and careleſſeneſſe: and although their eternall ſaluation be not made fruſtrate, yet they are hardly chaſtened in this life. The Apoſtle teacheth this plainely, when the Corinthians ſinning in the irreligious vſing of the Lords Supper, whether by affections or by ignorance, doth yet call them brethren, and doth ſay that they are puniſhed of the Lord with diſeaſes, and temporall death for this fault, that they might not be condemned with this world. 1.Cor.11.30.31.32. as 1.Cor. 3. 12. hee ſayth; Thoſe which build haye and ſtubble on that foundation, which is Chriſt, they ſhall indeede be ſaued, but yet as it were by fire.

In all the faithfull indeede there is ſome parcel of this vnworthines, but in ſome more, in

in some lesse: and those who haue care to auoyde it, & keepe a good conscience, are pardoned for Christs sake.

And therefore there is required a tryall of both these sorts of worthines: that wee may escape not onely the eternall, but the temporary wrath and punishment of God. 1. Cor. 11. 28.

Concerning the tryng of a mans selfe before the vse of the Supper of the Lord.

The trying or examining of a mans selfe consisteth in two things: first whether thou be in the faith, whether thou vnderstand the articles of fayth, the promise of the Gospell, and doctrine of the Sacraments. In this case the Creede of the Apostles, or doctrine of the Gospell is the touchstone. Here is to be taken from the people that opinion wherwith many are possessed, who (these three words being taken hold of, THIS IS MY BODY) suppose that it is not necessarie to search more diligently the nature of the Sacraments, they wil beleeue simply: but this is not to beleeue, but to erre, and indeed to erre obstinately, if thou hast purposed that thou wilt not learne any thing. If thou wilt rightly beleeue, it behoueth thee to haue vnderstanding: for faith is a sure knowledge. For what fruite shall they receiue by the vse of the Sacramēts, who neuer haue rightly learned the vse of them?

The other part consisteth in examining ones life. In this case the ten commandements is a touchstone, that is to say, wee must trye how we haue led our life, how farre it is from the lawe of God, what it ought to be: whether thou hast performed those things which thou hast promised to God in baptisme whether thou loue God aboue all things, and thy neighbour as thy selfe, that is to say, whether thou doest, and hereafter wilt doe those thinges which God commaundeth: and whether thou eschewest and wilt eschewe those thinges which God forbiddeth: whether thou hast a setled purpose to amende thy life, and to frame the same according to the worde of God. If there be any who feele such an inclination in themselues, they are to be exhorted to goe to the holy Supper, the rest, who neither vnderstand the doctrine of the promise of the Gospell and Sacraments: neither desire to amend their life, but haue a mind to continue in their faultes, they are to be dissuaded, not to goe to the holy Supper, least they eate iudgement to themselues.

Hitherto concerning the Sacrament of the eternall couenant: now concerning the Sacrament of the temporall couenant.

The Sacrament of the temporal couenant, is a Sacrament whereby God confirmeth the bodily

bodily promiſe: ſuch as is the rainebow. Gen. 8.12. 13. Such as was the fleece of Gedeon. Iud. 6. 36. euen to the end. Alſo the going backe, both of the ſhadow in the dyall of Ahaz, as alſo of the Sunne, when God promiſed to king Hezekiah, the deliuerance of the citie from Senacherib, and the adding of fifteene yeares to the ſpace of his life. Eſa. 38. 5.6.7.8.

Thus farre concerning the workes of God which are done in this life: now concerning thoſe workes which ſhall be done in the life to come.

The workes of God which ſhall be done after this life, are both the generall rayſing vp of the dead, and the laſt iudgement: and alſo the manifeſting of Gods glory to all eternitie.

The generall rayſing vp of the dead, is a worke of God by which after the number of the elect ſhall be fulfilled, he will call all men being dead to life againe. Act. 3. 24. 1. Pet. 3. 7. Reuel. 6. 11.

Of the laſt iudgement.

The laſt iudgement is that wherby Chriſt will declare all without exception, being iudged by his word, ſome to be heires of eternall life, ſome to be partakers of eternall fire with the deuill. Matth. 25. 31. Rom. 14. 10. 2. Cor. 5. 10.

The godly haue this comfort of the laſt iudgement, that the father hath deliuered all

iudgement to the ſonne, that hee might giue peace to our conſciences, and might take away all feare of condemnation. Ioh. 5.

Of the laſt iudgement there are two parts: the ſeparation of the elect from the reprobate, and the finall ſentence.

The ſeparation of the elect from the reprobate, is that wherby all men being gathered from all the corners of the world by the Angels, the elect ſhalbe ſet at the right hand, and the rebrobate at the left hand of Chriſt. Matth. 25. 33.

The finall ſentence is the other part of the laſt iudgement, whereby Chriſt ſhall miniſter iuſtice to euery one, and ſhall render to euery one according to his workes. Matth. 25. 32. 33. Rom. 1. 6. 1. Corinth. 4. 5. Reuel. 20. 12. 15.

The finall ſentence ſhall be two fold: the one pronounced to the elect, and the other denounced againſt the reprobate.

The finall ſentence pronounced to the elect, is this: Come yee bleſſed of my father, and poſſeſſe ye the kingdome prepared for you before the foūdations of the world were laid. Matth. 25. 34.

Of the finall ſentence pronounced to the elect there are two parts: the one concerning the bringing of the elect to the poſſeſſion of the eternall inheritance and bleſſedneſſe, the other concerning their glorification.

Of the glorification of the elect.

The glorification of the elect is a worke of God

God, whereby he ſhall with eternall glory adorne all the elect, after the generall reſurrection of the dead.

This glorification pertaineth both to the body, and to the ſoule.

Of the glorification of the body.

The glorification pertaining to the bodie, is in that it ſhall be made ſpirituall, that is to ſay, becauſe it ſhall leade a ſpirituall life, free, and deliuered from all the ſpot of the fleſh, ſuch a one as the ſpirits themſelues do leade: furthermore incorruptible, immortall, laſtly conformable to the glorious body of Chriſt. For the bodyes of the godly, ſhall not only be immortall and incorruptible, but alſo ſtrong, impaſſible, glorious, ſpirituall. 1. Corinth. 15.

Auguſtine to Creſcentius; As the naturall body is not a ſoule but a body, ſo wee ought not to call the ſpirituall body, a ſpirit, but a body.

It is of Paul called the ſpirituall body: then not a ſpirite, for the ſpirite hath not a bodie, that is to ſay, fleſh & bones. Therfore the ſpirite and the ſpirituall body are not one. And Paul doth not ſay that the ſubſtãce of the body ſhalbe changed in the reſurrection, but the qualities of the body and ſubſtance: for ſo he writeth to the Corinthians, that this body which is ſubiect to corruption, may put on an incorruptible nature, & the mortall may put on immortality. But (ſayeſt thou) it ſhall not haue a matter ſubiect to periſhing. Who de-

nieth it? Yet it ſhall not want a matter. Hath not euen the heauē an impaſſible matter, void of corruption? You except: but we ſhall be like the Angels; then we ſhall not be Angels: for our fleſh muſt riſe againe, and we in the ſame (as Iob ſayth) ſhall ſee God our Sauiour. If our bodies ſhall be changed into ſpirites: then man ſhall not riſe againe, becauſe man conſiſteth of bodie and ſoule, and the bodie cannot paſſe into the ſpirite, for they do not agree in matter. By Paul a ſpirituall body is oppoſed to a naturall body, but vnderſtande by a naturall body, a changeable and weake bodie: for our bodie ceaſeth not to be a naturall body, although it be made immortall and impaſſible; for euen the heauen is a naturall body, which yet cōſiſteth of a nature not paſſible nor vaniſhing.

The glorification pertayning to the ſoule, ſhalbe an enlightening of the ſoule, with the full knowledge of the myſteries of God, and with an vnchangeable vprightnes of the will.

Thus farre concerning the finall ſentence to be pronounced to the elect: now concerning the finall ſentence to be denounced againſt the reprobate.

The ſentence to be denounced againſt the rebrobate, is this: Goe ye curſed into the euerlaſting fire, which is prepared for the deuill and his Angels.

Hitherto

Hitherto concerning the generall rayſing vp of the dead, and the laſt iudgement: now concerning the manifeſtation of the glory of God to all eternitie.

The manifeſtation of the glory of God to all eternitie, ſhal thē be after that Chriſt ſhal deliuer the kingdome to God his father, and Chriſt himſelfe ſhall alſo in reſpect of his humanitie, ſubiect himſelfe to God his father, that God the father may be all in all thinges. 1. Cor. 15. 24. 28. Eph. 2. 7.

Hitherto we haue layd open faith concerning God: now concerning the Church.

The Church is a companie of men profeſſing a certaine religion.

Religion.

Religion is a forme of worſhipping God.

The Church is two fold, true or falſe.

Of the true Church.

The true Church, is a company of men profeſſing the true religion.

The true religion, is that whereby the true God is rightly worſhipped.

And that is onely one.

And in that alone men ſhall be ſaued.

But the true Church is vniuerſall or particular: this latter is viſible, the other inuiſible.

Of the vniuerſall Church.

The vniuerſal Church is an inuiſible company of the elect only, to eternall ſaluation. Matth. 8. 11. Ioh. 10. 16. Gal. 4. 26.

And that is also called the kingdome of Christ or of God in the Lords prayer, in the Prophets it is called the kingdome of the Messias. Also a Lot. Ephes. 1. 11. The lot or inheritance of the Lord, to which not onely the Priestes, but also the vnlearned pertaine.

And it is said to be inuisible because the elect cannot be known by mās iudgement, but they are known onely to God. 2. Tim. 2. 19. The Lord knoweth them that are his. Notwithstanding every man for his owne part may by certain and infallible signes be well assured that he is elected: concerning himselfe indeede he may certainely know it, but concerning others he is to hope onely.

And that is called vniuersall.

1 Because it is the generall company of the elect, who altogether make one mistical body

2 Because all that beleeue in God, and are to be saued, must be in this company: for without the church there is no saluation.

3 Because it comprehēdeth the whole body of the doctrine of the Prophetes and Apostles.

4 Because it is dispersed through the whole face of the earth. Esa. 2. 2.

And it is onely one. Ephes. 2. 14. 15. 16. 17.

The head of the vniuersal Church is Christ Iesus alone. 1. Cor. 12. 27. Ephes. 1. 22. & 4. 15. & 5. 23. Col. 1. 18. & 2. 10.

And he hath no needs of a Vicar, nor of a ministeriall head.

But the body of the vniuersall Church is misticall. Rom. 12. 5. 1. Cor. 10. 17. & 12. 27. Eph. 1. 22. 23. & 4. 4. 12. 16. & 5. 23. Col. 1. 18. 24.

The members thereof are onely the elect. 1. Ioh. 2. 19. Ioh. 10. 14. 27. 28.

And these members are both of the Iewes, and also of the Gentiles.

And both these members are either in heauen,

heauen, or on earth. Eph. 1. 10.

They are in heauen, who are already departed in the faith of Chriſt.

They are on earth, who beleeue in Chriſt and yet liue.

Thus farre concerning the vniuerſall Church, now concerning the particular.

Of the particular Church.

The particular Church, is a viſible cõpany of men in any place whatſoeuer, who heare the ſincere word of God, and rightly vſe the Sacraments, among whom are many euill hypocrites, and vnbeleeuers mingled, and ſo ſhall be to the laſt day. Mat. 13. 24. 47.

Now that it is the true Church of Chriſt, the eſſẽtiall notes of the true church do ſhew.

The eſſentiall notes of the true Church, are properties by which it may be vnfallibly knowen, which particular company being any where gathered together, is the true Church of God.

And theſe notes are two: the ſincere preaching of Gods word, and the right vſe of the Sacraments.

The ſincere preaching of Gods word, is that, when according to the forme of wholeſome words, all things neceſſary to eternall ſaluation, are out of the word of God onely taught to the edifying of the Church. Ioh. 8. 31. 47. 2. Ioh. 1. 9. Ioh. 10. 27. & 14. 23. Act. 2. 42. 2. Pet. 1. 19. Eph. 1. 20. Gal. 1. 8, 9. 1. Cor. 3. 11. Mat. 28. 20. Rom. 10. 8. Act. 17. 11.

The right vse of the Sacraments is that, when the Sacraments are administred, and receiued according to the institution of Christ. Mar. 16. 6. Act. 2. 38. & 10. 47. Luk. 22. 19 Act. 2. 42.

The particular Church, is either of the old Testament, or of the new. Eph. 2. 17.

The Church of the old Testamēt was that which was among the people of God, before the comming of Christ. Eph. 2. 11. 12.

The Church of the new Testament is that, which began after the comming of Christ. Eph. 2. 13. 14. There is a certaine setled gouernment of them both.

The Ecclesiasticall gouernment, is a well ordered state of the Church, or else it is an order consisting of certaine lawes according to the word of God, and the same tending to the preseruing of the well ordered estate of the Church. 1. Cor. 1. 10. & 14. 40. Col. 2. 5.

And that gouernment is either proper or common.

The proper gouernment is that, which belōgeth to the office of seuerall persōs, who are in the church. Mat. 18. 17. 18. Rom. 12. 6. 7. 8.

Those persons are either ministers or hearers.

Ministers are those, who hauing a lawfull calling, are set ouer the Church. Rom. 12. 6. 7. 8. 2. Cor. 2. 6.

And they are either ordinary or extraordinary. 1. Cor. 12. 28. 29. 31. The office of the former

former is perpetuall in the Church, the other but temporary.

Ordinary miniſters are thoſe, who do employ their ordinary labor on the church, both by an ordinary maner, and alſo endued with ordinary gifts. Rom. 12. 6. 1. Cor. 12. 4.

Extraordinary miniſters are thoſe, who are raiſed vp beſides order, either to lay the foundations of Churches, or to reſtore them being broken downe, or to amend them that are decayed. 1. Cor. 12. 28. 29. Eph. 4. 11.

Thoſe that were called extraordinarily had this teſtimony, that they could not erre in doctrine, becauſe God did teſtifie concerning it. Yet in life and manners, both they might ſin, and ſometime alſo haue finned. Gal. 2. 14.

Miniſters that were extraordinarily called, had extraordinary gifts, namely, extraordinary prophecies, and the giftes of working miracles. 1. Cor. 12. 9. 10.

An extraordinary prophecy was that, by which through the ſingular gift of God, they were enabled both to interpret and apply Scriptures: and alſo moſt ſurely and clearely to foretell things to come: Ioh. 10. 8. 12.

The gift of working miracles was that, whereby they did ſeale vp their prophecy, and doctrine.

Of the miniſters of the Church of the old Teſtament.

The miniſtery of the Church of the old Teſtament ordinarily called, were Prieſts and Leuites.

Prieſts were thoſe, to whom oldinarily

the administring of the true worship of God in the church of the old Testament was committed. Exod 28. 41. & 29. 1.

Leuites were those, who were appointed to looke to the tabernacle, and to all thinges which appertained to it. Num. 1. 50. & 3. 6. Deut. 10. 8.

The Prophets in the old Testament, were those who were sent by an extraordinary calling, both to the restoring of the doctrine corrupted by the Priests, & also to prophecy of the Messias, and of other things to come, and also to the gouerning of certain politick counsels. 1. Sam. 9. 9. 2. Chron. 9. 29. Esa. 1. 1. Ier. 1. 3. Ose. 1. 1. Amo. 1. 1. Aba. 1. 1.

Hitherto concerning the Ministers of the church of the old Testament: now concerning the Ministers of the Church of the new Testament.

Of the Ministers of the Church of the new Testamẽt.

The Ministers of the Church of the new Testament, who were extraordinarily called, were Iohn Baptist, the Apostles, and Euangelists, and Prophets of the new Testament. Ioh. 1. 6. 7. Eph. 4. 11. 1. Cor. 12. 28.

The office of these ministers was temporary, being instituted particularly for that time, in which at the beginning, the Churches of the new Testament were to be planted. Mat. 28. 19.

Iohn Baptist was the sonne of the Priest Zachariah, and Elizabeth, ordained by God,

to

to be the forerunner of the Messias, & to prepare the way for him. Luk. 2.

The Apostles were teachers immediatly appointed by Christ himselfe, to preach the Gospell euery where throughout the whole world. Mat. 28. 19.

The Euangelists were those, who were next the Apostles in office. And sometime did supply their places.

And some of them were Apostles, as Mathew and Iohn: for the same person might vndergo like offices: and certaine of them were the companions and fellow labourers of the Apostles, as Marke and Luke.

And becausе the Church of the new Testament was to be gathered out of al nations, therefore chiefly the Apostles and Euangelists were indued with the gift of tongues. Act. 2. 4.

The Prophets of the new Testamēt were those, who being endued with some singular reuealing of the misteries of God, foretold things to come, as for example Agabus. Act. 11. 27. & 21. 10. and Iohn in the Reuelation. Paul also in the Rom. 11. 25. speaking concerning the restoring of the Iewes. & 2. Thess. 2. 3. concerning Antichrist.

Hitherto concerning the extraordinarie Ministers of the Church of the new Testament: now concerning the ordinary.

The ministers of the Church of the new

Testament ordinarily called, are either Bishops or their helpers. Eph. 4. 11.

The office of these men is perpetuall, that is to say, which is required in the Church euen to the end of the world.

Of Bishops.

Bishops are those, who are occupied about spirituall things, and such as pertaine vnto God.

The office of a Bishop therefore, is an Ecclesiasticall office, which is occupied in heauenly things, and such as pertaine to God. 1. Tim. 3. 1. 2.

Bishops are Pastors or Doctors. Ephes. 4. 11.

Pastors are those who are set ouer the church, according to the commandement of Christ.

And they are also called Elders.

Of the office of the Pastor there are two parts: the ecclesiasticall ministery, and the ecclesiasticall power.

Of the Ecclesiasticall ministerie.

The ecclesiasticall ministery is the first part of the office of a Pastor, consisting in teaching the word of God, and administring of the Sacraments, to the vndoubted profite of the church.

Of the ecclesiasticall ministery there are two parts: the application of the word to the vses of the church, and administration of the Sacraments.

The application of the word to the vses of the Church, is the first part of the ecclesiasticall ministery, which is exercised in teaching,

comfor-

comforting, rooting out of false opinions, exhorting, correcting, and so forth. And that both publickly in the cõgregatiõ of the people: and also priuatly, specially if any be prest with diseases, or other calamity, or molested with the temptations of Sathan.

The administration of the Sacraments, is the other part of the ecclesiasticall ministery, when the Pastors according to the institution of Christ, administer the Sacraments.

Thus farre concerning the Ecclesiasticall ministery: now concerning the Ecclesiasticall power.

Of the Ecclesiasticall power.

The ecclesiasticall power, is the other part of the Pastors office, whereby the authority of the church is preserued,

The ecclesiasticall power is two fold: of order and iurisdiction.

The power of order, is a power to set order in the ecclesiasticall gouernment.

And it is either in the lawfull calling of ministers: or in making ecclesiasticall lawes.

Of a lawfull calling.

The lawfull calling of ministers is that, when according to the word of God, fit persons are chosen to the office of teaching, and administring the Sacraments.

The parts thereof are two: examination, and ordination.

The examination is two fold: of doctrine and of life.

The examinatiõ of doctrine, is an examining,

whereby triall is made, whether the person to be chosen be able to teach the Church: For how shall he teach others that, which he hath not learned himselfe? 2. Tim. 2. Tit. 1.9.

The examination of life, is an examining whereby triall is made whether the person to be chosen, hath honest & vnblameable manners. Tit. 1. 6. 7. 8. 9.

Ordination is an appointing of the examined person to vndergo some office.

The Ecclesiasticall Lawes, are rules according to which, the Ecclesiasticall gouernmēt ought to be administred.

Hitherto concerning the power of order: now concerning the power of Iurisdiction.

The power of Iurisdiction, is a power to exercise the ecclesiasticall iudgementes.

And it is either in the censure, or in the power of the keyes.

The censure is that, whereby escapes, either in doctrine or manners, hauing beene obserued in some, they are corrected, and that either by priuate admonition, or by taking one or two witnesses, that so in al parts of his office, he may do those things which are prescribed in the word of God. Mat. 18. 14, 16.

Of the power of the keyes.

The power of the keyes, is an Ecclesiasticall power, whereby heauen is opened to the beleeuers, but shut to vnbeleeuers. Ioh. 20. 21. 22. 23. Mat. 16. 19. & 18. 18.

The partes thereof are two, loosing or

binding.

The loosing is a part of the power of the keyes, when to those that repent, forgiuenes of sinnes, and the grace of God is preached.

The binding is the other part of the power of the keyes, when the wrath of God is denounced to the impenitent.

This power of the keyes is exercised, either by preaching the word, or by ecclesiasticall discipline.

The power of the keyes by preaching of the word, is when the ministers of the word do preach and testifie to all euery one that repēteth, & taketh hold of Christ by faith, that God hath pardoned all their sins by the merite of Christ. But contrariwise they denoūce to the impenitent, vnbeleuers and hypocrites, that the wrath of God and eternall condemnation doth hang ouer them, as long as they continue in their sinnes: according to which testimony of the Gospell, God shall iudge in this life and in the life to come.

The Ecclesiasticall discipline is a spirituall execution of the ecclesiasticall lawes. *Of the Ecclesiasticall discipline.*

Of that there are two parts: the ecclesiasticall punishment, and the absoluing from the punishment.

The Ecclesiastical punishmēt is that, which in the Church is layed on them that sinne.

And that is lighter or greater.

The lighter punishmēt is a rebuking, when he is reprooued who hath sinned, either by ig-

norance, or priuatly without the offence of others.

A greater Eccleſiaſticall puniſhment is that, which is layed on him who hath ſinned more grieuouſly, namely both of meere malice, and alſo with the offence of others.

And that is two fold: ſuſpenſion or excommunication.

Suſpenſion is an eccleſiaſticall puniſhmēt, whereby the offender is not for a certain time admitted, either to the vſe of the holy ſupper, or to the reſt of the holy things of the church

Of excommunication.

Excommunication is an eccleſiaſticall puniſhment, whereby a lawfull knowledge going before, he who hath contemned the former priuate or eccleſiaſticall admonitions, is declared to be excluded iuſtly from the company of the Church and kingdome of God, and to be deliuered to Sathan, except he repent. Mat. 18. 17. 1. Cor. 5. 3. 1. Tim. 1. 20.

And excommunication is done, either for dāgerous errors about the foundations of religiō, which any mā doth obſtinatly defend, and raiſeth in the church ſciſmes, & hereſies, and doth ſtubburnly and ſeditiouſly trouble the peace of the church. 1. Tim. 1. 20. Tit. 3. 10.

Or for manifeſt faults, which tend to the offence and ſlander of the Church. 1. Cor. 5. 3.

The ends of excommunication are two.

The firſt is this, that by this remedy the fleſh of the excommunicat might be tamed, that he might learne to liue to the ſpirit, that

is

is to ſay, that the excommunicate ouercome with ſhamefaſtnes might be ſtirred vp to repentance, and decline from euill. 1. Cor. 5. 5. 2. Cor. 2. 7. 2. Theſſ. 3. 14. 1. Tim. 1. 20.

The other, that contagion might not come to the reſt, and infect them alſo. 1. Cor. 5. 6. 7.

Thus farre concerning the Eccleſiaſticall puniſhment: now concerning abſolution.

Abſolution is a freeing from the puniſhment, after repentance is ſufficiently teſtified.

And that is either priuate or publicke.

Priuat is that, by which either thoſe that were rebuked or ſuſpended are abſolued. Mat. 18. 15.

Publicke is that, by which the excommunicate after repentance ſufficiently teſtified publickly, are reconciled to the Church, and are receiued againe into the ſociety thereof. 2. Cor. 2. 6. 10.

Hitherto concerning Paſtors: now concerning Doctors.

Doctors are thoſe who onely giue themſelues to the interpretation of the Scripture, either in turning it into other tongues, or in ſearching out the true ſenſe of it, that ſo ſincere and wholeſome doctrine may be retained among the faithfull.

Therefore the office of Doctors is occupied in a ſcholer-like and exquiſite interpretation of the word of God. Rō. 12. 5. 1. Co. 1. 12. 8.

Thus farre concerning Bishops: now concerning their helpers.

The helpers of Bishops are those, who are adioyned to the Bishops for the Ecclesiasticall businesses.

And they are either gouernours or disposers of the Church goods.

The gouernours are graue and godly men chosen out of the people, who together with the Bishops are set ouer the cēsure of maners, and of exercising discipline. Rom. 12. 7. 1. Cor. 12. These by a Sinecdoche of the generall for the speciall, are called Elders.

Their company is called the eldership.

Hitherto concerning the gouernours: now concerning the disposers of the Church goods.

Of Deacons. The disposers of the church goods, are such helpers of Bishops as dispose bodily things.

And they are Deacons, or Deaconesses.

Deacons are those, who dispose the goods of the Church.

The goods of the Church are diuided into foure parts.

One part is distributed to them who are appointed for the ministery of the Church. Mat. 10. 10. 1. Cor 9. 9. 1. Thess. 3. 8.

The other fourth part, is bestowed in the maintaining of the poore.

The third part is appointed for the vpholding

ding the building of churches.

The fourth part that remaineth, is appointed to the Biſhop, to the end that he may entertaine poore ſtrangers, and helpe alſo the captiue brethren when it is needefull. 1. Tim. 3. 2. Tit. 1.8.

But yet now a dayes, thoſe are alſo called Deacons, that are adioyned to the Paſtors to helpe them, in teaching, in preaching, in adminiſtring the Sacraments, in viſiting the ſicke and captiue, and in other things pertaining to the holy miniſtery.

Thus farre concerning Deacons: now concerning Deaconeſſes.

Deaconeſſes are widowes, who ſerue to the vſes of the poore and ſicke. Act. 6. 1. Tim. 5. 9.

Hitherto concerning the Miniſters of the church: now concerning the hearers.

The hearers are all the reſt of the ſaints in the Church beſides the miniſters, whoſe duty is willingly to ſubmit themſelues to the eccleſiaſticall diſcipline, and to further it according to their ability, with gifts, labour, and by what meanes ſoeuer they can. Heb. 13. 17. 1. Tim. 5. 17. 18. Otherwiſe they are called ley men, priuate men.

Thus farre concerning the proper gouernment of the church: now concerning the common.

The common gouernment of the Church,

is that, which doth pertaine to all the members of the whole body of the Church.

And that appeareth in the ecclesiasticall counsels: for euery one may and ought to be heard in them, so that it be done duely and in order.

Of counsels. The ecclesiasticall counsell, is an assembly instituted for the causes of the Church.

Otherwise it is called a Synode.

But the cause of calling together of counsels: is two fold.

One that the Church may defend the sincere doctrine comprehended in the word of God against hereticks, and approoue it by open testimony. Act. 15.

In this regard the Church is called the piller, or ground of truth, to wit, whereof it is a faithfull witnesse. 1. Tim. 3. 15.

The other, that it might appoint lawes or rules of the ecclesiastical gouernment, according to the diuers respects, of times, places and persons.

The counsell is generall or particular.

Generall is that, which is gathered in the name of the whole Church: as was that of the Israelites. 1. King. 18. 19. and of the Apostles. Act. 15. 6.

The particular counsell is that, which is gathered in the name of some certaine church.

And that is called prouinciall or nationall, when the chosen ministers of the church of one prouince or nation meete together.

The

The Synod of ſome choiſe of learned and godly men, is to be gathered together by the authority of the magiſtrate.

We muſt not make any decree concerning the order and manner of conferring with the aduerſaries, except the magiſtrate be preſent, or elſe men choſen by the magiſtrate.

The order muſt be according to method. The poſitions muſt be definitions, diſtributions, ſhort axiomes. The manner of diſputing muſt be alwayes by ſyllogiſmes.

But all things that are done by writing, are to be ſubſcribed with the very hand of thoſe who are to confer: or if they do rather chooſe to deale by ſpeach, the ſayings of both parties are to be written by approued notaries of good credit, and choſen by the conſent of either partie, which afterward both parties may ouerſee, and confirme it by adding the ſubſcription. For this truly is the iuſt and ſincere forme of conference, that ſo falſehood may be preuented.

The poſitions of the conference which are propounded muſt be vndoubted, and very few alſo: let not liberty be giuen to wander from them: neyther yet are all the iudgements and interpretations of priuate men to be defended, but euery part muſt clearely propound and defend his owne iudgement: for it is neither needefull nor neceſſary, that all the iudgements and ſayings of all men be approued by vs. For why ſhould

we defend the particular iudgement and authority of other men, if we our selues be of another minde.

The controuersies after both parties heard are finally to be determined. From which determination & deciding, the ciuil magistrats are not to be excluded, but admitted to it. For both Zenas the Lawyer is highly commended by Paul, and ioyned with Apollo as equall with him. Tit. 3. 13.

Hitherto concerning the true church: now concerning the false Church.

The false Church is that which followeth a false religion.

A false religion, is what religion soeuer is contrarie to the word of God, deliuered in the holy Scripture.

Whosoeuer embrace this, are the enemies of Christ, and his kingdome, or true Church.

The enemies are either open or dissembled.

The open enemies are those, who do manifestly shew themselues enemies to the name of Christians.

And they are both blasphemous Iewes, and Gentiles.

The blasphemous Iewes, are the open enemies of the christian religion who though Iesus Christ the promised Messias, be already manifested, yet looke for an other

and ſpeake euil of the Lord Ieſus and his mē-bers, neither will they beleeue the Goſpell concerning Ieſus Chriſt.

In them eſpecially we muſt conſider both their reiection and alſo reſtoring.

The reiection of the Iewes, is a moſt iuſt puniſhment which by God is layd vpon thē, whileſt he hath blinded and hardened them being vnthankefull towardes Chriſt and his Goſpell, and reiected them from his couenant, that he might call and adopt the Gentiles in their ſtead. Act. 13.46. Rom. 11. chap. almoſt throughout.

And that is neither generall nor perpetuall Rom. 11.

The reſtoring of the Iewes is a benefite of God, when God after that the fulneſſe of the Gentiles is come in into the Church, ſhall conuert the Iewes, that they being kindled with an emulation of the mercy ſhewed to ꝑ Gentiles, might embrace that Goſpell which concerneth Chriſt, and be ingraffed againe into the couenant of Grace made with Abraham and their fathers, and might be ſaued. Rom. 11. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32.

Of the reſtoring of the Iewes.

Hitherto concerning the Iewes: now concerning the Gentiles.

The Gentiles are open enemies to the Chriſtian religion, who worſhippe falſe and counterfeit Gods.

And they be either Mahumets or other

Pagans.

Mahumets are open enemies to the Christian religion, who worship Mahumet, and embrace the Alcoran deliuered vnto them by him. They are also called Turkes.

Other Pagans are also besides the Mahumets, which worship fained gods.

And thus farre concerning open enemies: now concerning dissembled enemies.

The dissembled enemies of Christ and the true Church, are those who vnder the name of Christ do fight against him, and by many lying signes seduce men.

And they are eyther Antichristes, or false Christs.

Antichrists are the dissembled enemies of Christ, who euery manner of way are against the doctrine of Christ, whose followers they professe themselues to be. 1. Iohn. 2. 18. 22. & 4. 3. & 2. Ioh. vers. 7.

And the same are also called false Prophets. Matth. 7. 15.

Antichrist is two fold: for either he is against one part or other onely of the Christian doctrine, or else almost against the whole bodie of it.

Of the first kind are all Heretikes.

Of Heretikes.

An Heretike is he who doth erre in the foundation of eternall saluation, that is to say, who doth fight against eyther the person or office of Christ, and doth stubbornely

perseuere

perseuere in errour.

Many such haue been euen from the times of the Apostles, and yet also there are some, as Cerinthus, Valentinus, Marcion, Sabellius, Arrius, Nestorius, Erriches, Pelagius, and others.

Of the latter kind is that notorious aduersary of Christ, who by an excellency & principally is called Antichrist. 2. Thess. 2. 7. and that false Prophet. Reuel. 16. 13. *Of Antichrist.*

In this place especially two things are to be considered: first Antichrist himselfe: secondly the Church of Antichrist.

Concerning Antichrist himselfe, the question is both what he is, & who he should be.

That Antichrist is a man exercising a kingdome, the head of the vniuersall Apostacy, or falling away from the fayth, and professing the name of a Christian indeede, but yet setting himselfe both against Christ and the doctrine of Christ: hauing a double and supreme power, to wit, a spirituall and secular, boasting himselfe with deceaueable sighes and miracles, an inchaunter making a compact with the deuill: an idolatrer, an hypocrite, a blasphemer, ambitious and proude, lawlesse, leading a single life, and forbidding marriage, and yet hee himselfe a filthy fornicatour and adulterer, a Sodomite, and that whoore of Babylon: abstayning from certaine kindes of meates, and yet giuen to riotousnesse:

couetous, couſening men of their money, wily, giuen to vanitie, a lyer, cruell, a tyrant, a perſecuter & murtherer of the Saints, vaunting himſelfe as God, and lifting vp himſelfe againſt all powers and maieſties, both in earth and alſo in heauen, arrogating to himſelfe the deuine power and abſolute dominion of Chriſt, by a double and fourth fall, that is to ſay, by the Romaine Monarchie out of the rubbiſhes thereof by litle and litle, riſing and increaſing by the power & forcible working of Sathan, in the citie compaſſed with ſeauen hils, that is to ſay, at Rome: and in the temple of God, that is to ſay, in the Church, but he ſhall be diſcouered in the laſt times of the world, and at the length by the glorious comming of Chriſt, ſhall vtterly be aboliſhed. 2. Theſſ. 2. 3. Dan. 7. 8. Reuel. 17. 1. & 18. 3. & 13. 11. and euery where throughout the Reuelations.

Thus farre is ſhewed what Antichriſt is: now who it is.

THAT ANTICHRIST IS THAT POPE OF ROME: euen as both the Canon lawe, and alſo the liues and actes of the Biſhoppes of Rome doe expreſſely ſhew.

Thus farre concerning Antichriſt himſelfe: now concerning the Church of Antichriſt.

The Church of Antichriſt, is the Church of

of Rome, falsely called Apostolicall and Catholike, wheras it is indeede an Apostaticall Church, that beast, and indeede disguising it selfe, and which doth represent the liuely image of the Monarchy of the Romaines, heretofore defaced of their gouernement, power, honour, and seat among all Nations. Reuel. 11. 7. 8. and 13. 2. and so forward, and euery where in the Reuelations: and experience also doth witnesse the same.

Of this Church there be two parts: to wit, the head, and the members.

The head of this Church of Antichrist, is Antichrist himselfe, the Pope of Rome, the sonne of perdition, and minister of the Dragon.

The members of it be eyther the Clergie, or the Laity.

The Clergy are those vncleane spirits comming out of the mouth of the Dragon, of that beast and false Prophet. Reuel. 16. 13.

Of them there be three orders: Cardinals, false-Bishops and the filthy heape of Canonists, scholemen, and Monkes.

Cardinals are those vncleane spirits, comming forth of the mouth of the Dragon, of that beast and false Prophet, who goe to the Kings of the earth, and of the whole world, honored by that Antichrist of Rome with a Cardinals hatte, and sent out that euen like frogs, by their clamorous and vnpleasant craking they might be importunate, which

all men, to the intent they may gather them to the battle against God. Reuel. 16. 13. 14.

False Bishops are vncleane spirits, cōming out of the mouth of the Dragon of that same beast & false Prophet, who for a great price do buy their cope at Rome, and haue speciall iurisdiction, both ciuill and ecclesiasticall.

That heape of Canonists, Scholemen, and Monkes, are vncleane spirites comming out of the mouth of the Dragon, of that same beast and false Prophet, euery one according to his place vnderpropping the sea of Rome by murders and lyes.

But amongest the Monkes, those newe Monkes now adayes haue the cheifty, who by a false name are called Iesuits, whereas they are indeede Esauites or Iebusites.

So much concerning Antichrist: now concerning false Christs.

False Christs, are dissembled enemies of Christ, who vaunt themselues to be Christ. Matth. 24. 26. Mar. 13. 21. Luk. 17. 23.

Such were Simon Magus, Bencocab, Dauid Gorgius, who was burnt at Basill.

The end of the first Booke of the partitions of diuinitie.

THE SECOND BOOKE of the definitions and partitions of Diuinitie, framed according to the rules of a naturall Methode, by Amandus Polanus of Polansdorfe.

Of good workes.

THE ſecond part of the word of God, is concerning good workes, that is to ſay, which preſcribeth and commandeth what works are to be done by the faithfull, that ſo men may performe thankefulnes due to God, for the deliuerance from ſin and eternall death. Phil. 1.27. Iam. 2.20. Tit. 3.8.

Good workes are workes commanded by God, which are done of a true faith, to the glory of God alone. Rom. 14.13. Heb. 11.6.

And yet they are before God neither righteouſnes it ſelfe nor any part of righteouſnes, neither haue they any whit of merit in them. Eſa. 64. 6. Rom. 3.28. Epheſ. 2.8.9. Luk. 17.10.

Euery ſingular good worke hath two ſins ſet againſt it: the one as diſagreeing, the other as contrarie.

Of hypocrisie. The former of them is hypocrisie, that is to say, a fayning of godlinesse and honesty, or if you will, a new found godlinesse, the workes whereof doe seeme to haue some affinity and agreement with good workes: and therefore they doe oftentimes delude men with a shew and neareneſſe of goodneſſe: but in very deede are diuerſe from them, eyther becauſe they are not commaunded by God, but are fayned and cõmanded by men, vnder the opinion of vprightnes: or although they are commanded by God, yet they are done of hypocriſie either to deceiue others, or for the ſhewe of godlines, after the manner of the Phariſes. Although ſometime there may be more differẽces or diſagreemẽts then one.

But the ſinne which is oppoſed to a good work as contrary therto, is that which is ſimply contrary to it.

And euen as the ſumme of our faith is comprehended in the Creed of the Apoſtles, ſo the law of God is the direction and rule of good workes.

Both the adioints and alſo the kindes of good workes are to be conſidered.

Of the adioynts of good works. The adioynts of good works are two fold: ſome if we reſpect God, and ſome if we reſpect men.

If we reſpect God they are two fold, that is, the childlike feare of God, and ſubiection that we owe to God.

Of the childlike feare of God. The childlike feare of God, is a feare of the

the anger and iudgement of God againſt ſin, whereby we are ſtirred vp reuerently to obey God and flie ſinne. Or elſe the childlike feare of God, is that whereby we feare, as the chiefeſt euill of all, leaſt we diſpleaſe God through diſobedience. Pſal. 5.8. Such a feare is in the elect, and it conſiſteth in three things.

Firſt, that we ſet before our eyes God alwayes beholding all our workes.

Secondly, that we acknowledge and reuerence him as the witneſſe and reuenger of all our thoughts, words, and workes.

Thirdly, that there be nothing which we feare more then to offende God, being ſo louing a father, and to ſtirre vp his anger and iudgement againſt vs.

Againſt this feare of God is oppoſed, both a cauſeleſſe feare, and the ſeruile or ſlauiſh feare of God, & alſo ſecurity or careleſnes: the two former as diſperate or diſagreeing, the other as contrary.

A cauſeles feare is to feare where no feare is. Pſal. 14. This is an hypocriticall feare, as is that alſo of the Papiſts, who feare the wrath of God, when they breake fooliſh traditions, as when they will not eate fleſh on daies forbidden by the Biſhop of Rome, and doe not feare the anger of God, when they doe ſtiffely and ſtubburnly defend Idolatry, & do perſecute godly men and innocentes with ſword and fire.

The ſeruile feare of God, is the feare of

Gods wrath, and deuine iudgement againſt ſin, by which the vngodly are ſo ſmitten, that they flee from God, and chafe againſt him. And that is in the wicked, as in Cain, Saul, & Iudas Iſcariot, of which feare mentiõ is made, 1. Iohn. 4. 18.

Of ſecuritie. Securitie, is to liue without care and without the feare of Gods anger, and of his diuine iudgement againſt ſin. Pro. 28. 14. Matt. 12. 44.

Securitie is two fold: either in the vngodly, or in the godly.

Securitie in the vngodly, or if you wil call it Epicureall & giant-like contempt of God, is an amazednes or benummednes altogether neglecting the wrath and iudgment of God.

Securitie in the godly, is a cold & languiſhing feare of God, thẽ eſpecially appearing in them, when they be in proſperitie.

So much concerning the feare of God: now concerning ſubiection vnto God.

Subiection vnto God, is that by which we ſubmit our ſelues to God, as to our Lord, to performe to him the obedience of the Law.

The obedience of the law, is a perfect conformitie of al thoughts, motions, and actions, inward and outward, to the law of God.

Hitherto concerning the adioynts of good workes as they reſpect God.

The adioynts of good workes in reſpect of men are two fold: either as concerning our ſelues, or our neighbour.

In

In respect of our selues there are required chearefulnes, conscience, cõstancy, & wisdom.

Chearefulnesse is that, by which any man of his owne accord freely and willingly doth with ioy obey the lawe of God. Psal. 40.9. & 110. 3. Col. 3.23.

To it is opposed rashnes & cõpulsion: the former as disagreeing, the other as contrary.

Rashnes is an inconsiderate forwardnes or wilfulnes of doing something, vnder the pretext of obeying God, whẽ as yet a man knoweth not whether that which he doth or will doe, be commanded by God. And of this sort is that rage that is in Idolaters, who are ready to exercise & cõmit Idolatry, and to do euery thing cõmanded by their sacrificing Priests.

Compulsion is that, wherby a mã being cõpelled, doth obey either for feare of punishmẽt, or for shame before others: therfore also such an obedience is displeasing vnto God.

Conscience is that sparke of right reason, which remaineth in mã as yet vndefaced, & is that bewrayer & iudge of good & euil deeds. It is a bridle before sin, sometime to stay the rage of it, and a scourge after sin committed, to afflict the heart or mind.

Constancy is a perpetuall will and study to obey Gods law, or else it is a stable and perpetual abiding in the obedience of Gods law. Eph. 4.14.15. Dan. 1.8. *Of constancy.*

Or else, Constancy is a perpetuall will to do good workes.

To this there is oppoſed ſtubburnnes & inconſtancy: the one as diſparat or diſagreeing, the other as contrary.

Stubburnnes is an abiding or perſeuering in euill, as in vngodly opinions, ſuperſtitions and wickednes contrary to conſcience.

Inconſtancy is a raſh changing of the mind or will from good to euill, 2. Chron. 24. 21. Ierem. 26. 8. 16.

Wiſedome, is that by which wee obſerue comelineſſe in euery action. Eph. 5. 15. 16. 17. that is to ſay, by which we obſerue what we are to doe, how, in what place, at what time, before whom, that all things may be done in a conuenient place, time, and manner.

Of wiſedome. Of wiſedom there are two parts, a perceiuing or foreſight, & vprightneſſe of choice.

A perceiuing or foreſight, is a carefull and diligent conſidering what is comely in euery action. It is otherwiſe called circumſpection.

The vprightnes of choiſe, is that by which we doe will & chooſe that which we perceiue to be meete. Pſal. 119. 173.

Therefore by wiſedome, counſels and deliberations are directed in the choiſe of honeſt and profitable things, and al actions ſo caried, that conueniencie of place, time, and perſons, and of other circumſtances is obſerued.

So Paul willeth that our ſeruing of God be according to reaſon. Rom. 12. 1. So the ſame Paul doth commaund vs to obſerue opportunitie in the exerciſe of vertues. Rom. 12. 11.

Singular

Singular wiſdome is required in the choiſe of euill things.

Of two euils the leſſe euill is to be choſen. But this rule is to be vnderſtood of the euill of the puniſhment which is contrary to profitable goodneſſe, and not of the euill of the offence, contrary to honeſt goodneſſe. For if God forbid both euils, neither of them is to be done.

Therefore in euils of offence or ſinne there muſt be no choiſe: that is to ſay, the euils of offence & ſin it ſelfe, muſt at no hand be choſen, but all euils are to be ſhunned a like.

In euils of puniſhmēt there may be choiſe, as if one being taken in warre, or falling into the hands of a theefe, might chuſe whether he will redeeme himſelfe with money, or whether he will looſe his life: it is better to looſe his money, then his life.

So 2. Sam. 24 12. To Dauid, when hee had ſinned by numbring the people, the Lord offereth a choiſe of three fold puniſhment, of which he ſhould chuſe one which he would, namely, either ſeuen yeares famne through the whole kingdome, or warre in which hee ſhould flee three moneths before his enemies purſuing him, or three daies peſtilence. Conſider now (ſaith the Prophet Gad) and looke what I ſhall anſwere to him that ſent mee. Therefore ſaith Dauid to God: I am diſtreſſed aboue meaſure: but it is better to fall into the hand of the Lord (becauſe his mercies are

many) then into the hands of men.

Of the euils wherof (euen for the profession of true religiō) choise is offered to one that is altogether innocent, no choise ought to bee made: but we must wait what God wil, & patiently beare what soeuer the tyrant hath decreed: least if thou chuse willingly punishmēt & death, thou wrap thy selfe in suspition of hauing committed some wickednes, & dost giue occasiō to spread slanders of thy fame to the posterity; for otherwise thou wouldst not willingly haue chosen punishment, if thou hadst not bin guiltie to thy self of some fault. There is an exāple of such a spiritual wisdom in the french history, in the prince of Condie himselfe. Charles IX. sent for the Condie to come to him, & propoūded to him three cōditions, of which he should chuse one: namely to goe to Masse, or to death, or to perpetuall imprisonmēt. The Cōdie answered him, that he would (God so assisting him) neuer so trespasse as to chuse the first. Of the other two he left the one or the other of them to the will & pleasure of the King, & yet doubted not, but God would gouerne all that action by his prouidence.

To wisdome there is opposed wylinesse, or deceipt, and rashnesse: the former as disparate or disagreeing, the other as contrary.

Wylines is an obseruation of our own profite in some thing, and that with the hurt of another. For wisedome is in good things; but wili-

wilinesse in euill things.

Rashnesse is a wilfulnesse or violence to do any thing without cousel & reason. Pro. 15. 22.

Spirituall wisedome, is specially seene in beating backe and ouercomming the temptations of Sathan.

Hitherto we haue spoken of the adioynts of good workes as in respect of our selues: now concerning the adioynts of good workes, in respect of our neighbour.

The adioints of good works in respect of our neighbour, are zeale for the glory of God, and care to shunne offences.

Zeale for the glory of God, is a vehement greife of mind, and indignation against the things which are done contrary to Gods law, with an indeuour to hinder those sins in time and place conuenient. Iohn. 2. 14. Psal. 68. 10. 1. King. 19. 10. Act. 17. 16. Num. 25. 11. 2. Cor. 7. 7. & 11. 2. Psal. 119. 139. *Of an holy zeale.*

This zeale ought to be ioyned with knowledge, that is, with a sound knowledge & spiritual wisdome of Gods wil, and of the truth.

To it is opposed zeale without knowledge and benummednesse.

Zeale without knowledge is a blind wilfulnes & violence, or an incōsiderate indignatiō against those things which are either right & good, or if they be done contrary to the lawe of God, they are done of ignorāce or infirmity. Ro. 10. 2. Phil. 3. 6. Act. 21. 20. & 22. 3. Gal. 1. 14.

And it doth arise either of the ignorance of

the truth, or of the charity and edification of our neighbour neglected.

Benummednesse is when any as it were a block is not touched at all, although he doth manifestly see many things to be done frowardlyand stubburnely against God.

Care to auoid offences, is when whatsoeuer we doe, we haue alwaies a respect that we be not an offence to others, but that by our example we may rather edifie them.

So much concerning the adioynts of good workes: their kinds follow.

Good works are two fold: that is, either the workes of Gods worship, or of vertue. The former, that is, Gods worship, is commanded in the first table of the ten commandements: the other in the second.

Of the worship of God.

The worship of God is an honor to be giuen to God alone according to his commandemēt, If I be your father, where is my honor? I will not giue my glory to an other: that he that honoureth the sonne, might honour the father also: that they may glorifie your father in heauē. Pro. 3. 9 Honor God with thy riches.

Atheisme, witchcraft, Idolatry, and superstition are contrary to the true and sincere worship of God.

Atheism is whē some beastly natures of mē, do deny that there is any God: or at the least that there is any prouidence of God. Psal. 14.

Witchcraft is a couenating with the deuils & enemies of God, that by their help things not

necessary

neceſſary may be knowen and effected either for the fulfilling of euill luſts, or for oſtentatiō, or to the cōmodity of life, or elſe that they might receiue by them thoſe things which are to be asked and looked for from God alone. Deut. 18. 11.

Idolatry is a ſinne, when the worſhip that is due to God alone, is tranſlated to the creatures. Gen. 31. 30, 34. Exod. 12. 12. Iere. 43. 13. Exod. 32. 1. 2. &c. Iud. 17. 3. 4.

The worſhipping of bread, or of the God Maozim in the Papiſticall maſſe, and as alſo the worſhip of Images, are ſpeciall kinds of Idolatry.

Superſtition, is a ſinne, when the effects of Gods fauour, or ſome naturall force, is attributed to a thing or geſture without Gods commaundement, or without natural cauſes. Col. 2. 23. Gen. 32. 32. Iud. 18. 27. 1. Sam. 5. 5. Act. 17. 22.

There are infinit kinds of this ſuperſtition amongſt the Papiſts: among which the exorciſme, or as we may call it coniuration of creatures is notorious.

Exorciſme is a ſuperſtition, through which the ſacrificing prieſt adiureth the euill ſpirit by heauenly things, and doth boldly enough, and by his authority, command him, that he depart out of the infant that is to be baptized.

The worſhip of God, is either onely inward, or elſe both inward and outward. Deu. 6, 5, & 10 12. Mat. 1, 8.

The onely inward worshipp of God, is that which doth consist in the affectiō of the mind onely. Deut. 6. 5.

And that is the true knowledge of God, loue towards God, humility, confidence in God, and patience.

The true knowledge of God, is the inward worshipp of God, when we know God so, as he hath manifested himselfe in his word.

To it is contrary the ignorance of God, which is not to know those things concerning God, which euery one ought to know. Furthermore false opinions touching God, are contrary to it.

Loue towards God, is the inward worshipp of God, when we do loue God so earnestly, that we do all his commaundements with a certaine ioyfulnesse. 1. Ioh. 5. 3. 1. Tim. 1. Deut. 6. Mat. 22.

To it is contrary the hatred of God, which is by reason of the turning away of our nature from God, and from the iustice of God, and through inclination to sinne, to flee from God, and to be angry with him, accusing and punishing sinne. Rom. 8. 7.

To it also is contrary, an inordinate loue of himself or of any of the creatures, which is to preferre a mans owne lusts, will, life, or glory, before Gods will and glory, and wickedly to neglect, and offend him rather then to forgoe those things we loue. Mat. 10. 37.

Humili-

Humility is the inward worship of God, when we acknowledgeing our owne misery, cast away all confidence in our own strength, and do acknowledge that all good thinges which are in vs, and which are done by vs, do not proceede of any worthinesse or ability of our owne, but of the free goodnesse of God. 1. Cor. 4. 7. Iob. 1. 21. *Of humility.*

Poore in spirite that is to say, humble, may he be said to be, who doth acknowledge that he hath no good thing of his owne nature, or by himselfe, but rather that he is naked and poore, and voide of all good things, and receiueth all such things freely from God.

To it is opposed, a fained humility and pride.

Fained humility belongeth to hypocrites. Col. 2. 23. as of the Pharisies. Mat. 6. 6. Of the Anabaptists and Muncks, who will be humble without lowlinesse, poore without want, rich without labour, as Bernard saith.

Pride is a sinne, when any one without the knowledge of his own infirmity, doth loue, extoll, and magnifie himselfe for some giftes he hath, and doth swell and trust in his owne wisedome, holinesse and strength, and attributeth to himselfe more then is in him, & despiseth others. Prou. 8. 13. & 16. 5. Reuel. 3. 17.

Thus farre concerning humility: now concerning confidence in God.

Confidence in God, is the inward worship of God, when all humaine confidence *Of confidence in God.*

either in our selues, or in other creatures, being layed aside, we do rest in God alone. Ier. 17. 5. and so forward.

To it is opposed tempting of God, confidence in creatures, and distrust.

Tempting of God, is presumption, and confidēce, imagining vnder a fooliſh pretext of confidence in God, that we ſhall effect and performe ſome things without the word & reuealed will of God: as if any will not vſe meanes ordayned by God: to ſuch a ſinne the Deuill tempted Chriſt. Mat. 4. 6. 7.

Confidence in creatures, is a ſinne, when any doth put his truſt in riches, or in the fauour of Princes, and of other men. Eph. 5. 5. Mat 6. 24. Pſal. 146. 3. Iere. 17. 5. & 48.

Diſtruſt is a ſinne, when any doth not reſt in God, nor ſtay vppon his helpe alone, but giueth place to fearefulneſſe, trembling and anguiſh, and doth ſeeke meanes and helpes forbidden and not graunted. 1. Sam. 28. 5. 6. 7. 8.

Confidence in God, is either a liuely faith, or hope in God.

Of a liuely faith.

A liuely faith, is not onely a knowledge and conſent, whereby a man beleeueth that whatſoeuer the word of God hath commanded to be beleeued, is true, but alſo a firme & conſtant confidence, by which euery one doth for himſelfe obtaine and get the benefits promiſed by God.

Or elſe, a iuſtifying faith, is a confidence whereby

whereby euery one certainely beleeueth for himſelfe, that the merite of Chriſt is aſſuredly imputed and giuen to him.

Faith doth receiue not only ſpirituall but euen bodily benefites alſo. Mat. 9. 22. Chriſt ſayth to the womā that had an iſſue of bloud; Thy faith hath ſaued thee.

Therefore a liuely faith is either of ſpirituall or bodily good things.

The proper duties thereof are two.

The firſt, that by it euery one is certainely perſwaded for himſelfe, that the promiſes of God do alſo pertaine to himſelfe.

The other, that by that alone as by the only hand, we receiue and lay hold on the benefites offered by God.

Therefore alſo by that alone we are iuſtified before God.

To be iuſtified by faith onely in Ieſus Chriſt, is by faith alone as by a hand and only inſtrument to take hold of, and to apply to himſelfe the righteouſneſſe of Chriſt, purchaſed by the obedience of his death. *Of righteouſneſs by faith.*

To a ſauing faith is oppoſed incredulity, doubting infolden or hidden faith, and temporary faith.

Incredulity is that, which when a man hath heard and known Gods word, doth not conſent to the ſame, and ſpecially to the promiſe of Grace.

Doubting is neither firmely to conſent to the word of God, & in that word to the pro-

mise of Grace especially, neither altogether to resist the same, but to flow: now into one part, and anone faintly to incline to the other part.

Of a hid faith. An infolden or hidden faith. is to submit his sense obediently to the Church, and to beleeue things not vnderstood, and to embrace for trueth, whatsoeuer the Church hath prescribed, and to post ouer to the Church the labour of enquiring and knowing the same, & not to be carefull whether the Church prescribe true things or not.

This deuise of an infolden or hidden faith was inuented by schoolemen, and after them the Vbiquitaries haue diuersly commended it, vnder which name, decking a most grosse ignoraunce, they go about to delude the sillie common people to their great destruction.

Temporarie faith, is to embrace the truth for a time, but without regeneration and confidence of the promise of the grace of God, and therefore in time of temptations and persecutions, to be ouercome through hope of profit and honor, and to cast away againe the profession of the trueth. Mat. 13. 5. 20, 21. Luk. 8. 13. Act. 8. 13. Heb. 6, 4.

So much concerning faith: now concerning hope in God.

Of hope in God Hope in God is confidence in God, by which we vndoubtedly looke for the benefites

fites of God to come, but especially eternall life to be giuen freely for Christ his sake, and the mitigating of the present crosse, or deliuerãce from it, according to Gods counsell. 1. Pet. 1. 13.

Faith doth receiue the present benefites of God, but hope doth looke for those which are to come.

To hope is opposed the hope of Papists, doubting concerning the receiuing of Gods benefites, and desperation.

Papisticall hope is a sinne, when any for the Buls and pardons of that damnable Romaine Antichrist and his indulgences, or else for some good worke of his owne, especially not commaunded by God, as peregrinations to the sepulchres of Saincts, buildings of Monasteries, gistes to Churches, or for taking a Munckes Cowle, and so for that doth falsely perswade himselfe that he shall obtaine eternall life.

Doubting concerning the receiuing of Gods benefits is a sinne, whẽ any doth doubt of eternall life, and defence, and deliuerance in temptation.

Desperation, is to esteeme and iudge his owne sinnes greater then the merite of the Sonne of God: and to refuse the mercy of God offered in the Sonne of God, the mediatour of God and man: and therefore not to looke for the benefites promised by God to the beleeuers, but to be vexed with the

horrible feeling of Gods wrath, & with feare of ſubſequent caſting away into eternall puniſhment, and to abhor and hate God as cruell and a tyrant. Gen. 4. 13. 1. Theſſ. 4. 13.

So much concerning confidence: now concerning patience.

Of patience. Patience is the inward worſhip of God, when we ſubmit our ſelues to God, quietly to beare the croſſe layed vpon vs by him. Num. 16. 46. Iob. 1. 20. & 2. 10.

To it is oppoſed an hypocriticall tollerating or bearing, and impatiency.

An hypocriticall tollerating or bearing, is a ſuffering of torments, brought vppon them by their owne accord: as in Heremites, in Munckes: in whippers, who do beat themſelues with rods.

Impatiency is a ſinne, when a man will not obey God in bearing the griefes which God hath layd vpon him, but is angry and murmureth againſt God, & chiefly againſt them that hurt him, as the Iſaelites. Exod. 5. 21. & 14. 11. &. 16. 3. & 17. 2. 3.

Hitherto concerning that worſhip of God which is only inward: now concerning that which is both inward and outward.

The worſhip of God both inward & outward, is that which comprehend the obedience of the ſoule and body. Deut. 5. 19. & 6. 5. & 10. 12. Rom. 12. 1.

And

And it hath two obiects, that is, calling vpon God and thankesgiuing: and also the confession of the trueth and the obseruing of the Ecclesiasticall rites or orders.

Calling vpon God is the worship of God, by which we do religiously call vppon God. Psal. 50. 15. & 116. 13. *Of calling vpon God.*

Tone is opposed an idolatrous inuocation, and the omitting of inuocation, or sinne.

An idolatrous inuocation is a sinne, when that is called vpon which is not God.

And of this sort is the inuocation or sinne of the Gentiles, Turkes, Iewes, and Papists.

The omitting of inuocation is a sin, when inuocation so straightly commaunded by God is omitted, as though God had no need of it.

Calling vppon God is either prayer or an oath.

Prayer is a calling vppon God, by which we aske of God such good things as are necessary for the soule and body, and contrariwise do pray, that all things may be remoued. Gen. 17. 18. & 24. 12. & 18. 23. & 32. Exod. 8. 12. 1. Sam. 17. 19. 1. King. 8. 15. *Of prayer.*

And that is either the absolute seruice of the deity, or prayer proper to the mediator.

The absolute seruice of the deity, is that which is properly directed to the deity: and with that also wee worshippe Christ as hee is God, and by which we attribute vnto him

the honour of omnipotency, knowing all things, and being euery where present.

Of worshipping the mediator Christ.

Prayer proper to the mediator, as that worship which is giuen to Christ, both in respect of his person and of his office, as to that mediator that is God and man.

For as the acknowledgement of Christ consisteth in the acknowledgement of his person and office: so in inuocation we must thinke of Christ, after either manner.

First, he is to be called vppon as God, the giuer of good things, with the Father and the holy Spirite.

Secondly, we must thinke of him as of a mediatour, and intercessour, for whose sake we beleeue that wee are receiued and heard.

That worship of the mediatour is one, not in respect or degree, but in number.

And as our faith in the acknowledgment of Christ, doth put a difference betweene the natures: so also in the worshipping of him.

Therefore he the mediatour is worshipped, not for his humanities sake, which is created, but becausе of his eternall and omnipotent deity. For the deity, the Creator of all things, is the proper subiect of religious worship: and not the humanity, because it is a creature. Cyrillus writing to

Theodo-

Theodoſius the king concerning the right faith, ſaith; Shall we therefore worſhip Emmanuell, that is God with vs, as a man? Be it farre from vs: for this ſinne were a dotage, deceipt and errour. For in this wee ſhould not differ from thoſe, who do worſhip the creature more then the creator and maker.

And as faith doth attribute to him according to either nature, that which it ought according to the Scriptures: ſo it doth demaund that in the worke of hearing, as in the perfection of his duetie and obedience, he ſhould worke according to either nature that which is his owne to do.

According to the deity, that he might behold the hearts, heare the ſighes of his ſeruants, giue the holy Spirite, and other good things according to his vnmeaſurable wiſdome and power.

But according to the humanity, that he might of his own humaine will approoue the prayers and hearings of his people, and in that might do that which is proper to him. So the Church prayeth. Reuel. 22. 20. Euen come thou Lord Ieſus: in which prayer it doth aske, not that made manifeſt in his God-head, he might come in the clouds, but manifeſted in his humanity: and ſo one and that ſelfe ſame Lord Ieſus might deliuer and glorifie the Church by his diuine omnipotency or almighty power.

Thus much concerning the distribution of prayer: now concerning the forme of prayer.

Of all other, the Lords prayer is the best forme of prayer.

The expounding of the Lords prayer.

The Lords prayer, is that which our Lord Christ himselfe hath taught vs. Mat. 6. 9. Luke 11. 2. *Our Father which art in heauen*, and so forth.

Of the Lords prayer are foure parts: an entrance, petitions, a confirmation, and a conclusion.

Of the entrance there are two parts: the first teacheth vs whom we ought to call vpon: namely our father.

Our father is God.

Now we call God father, for two causes.

1 Because he hath begot the sonne to himselfe from eternity, to wit, Iesus Christ.

2 Because he hath adopted vs to be his sonnes, for Christ his sake.

But in our prayers we call him father, for three causes.

1 That we being about to pray might find a distinction betweene our inuocation and the prayers of Infidels, turning our selues to this God, who hath manifested himselfe in his sonne Iesus Christ.

2 That a child-like feare and reuerence of God might be stirred vp in vs.

3 That

3. That we might pray with confidence, certainly assuring our selues that we are heard of God, as of a mercifull father, because he hath adopted vs to be his sonnes, because we are members of Christ, because we call vpon him by Christ.

But we call him our Father for two causes.

1. That so we might thinke, that we are to pray not only for our selues, but for other men also, especially for those who are members with vs in the body of Christ, & sonnes of the same father in heauen.

2. That we may pray the more boldly, thinking this, that the whole Church, and euen the mediator, as our brother, doth pray with vs.

This is the first part of the entrance: the second followeth.

The second part is this: *which art in Heauen.*

That God is in heauen, it meaneth, that he onely is omnipotent, and alone can giue vs those things which we aske of him.

God truely is euery where. Iere. 23. 23. 24. Esa. 66. 1. But heauen is as it were the ordinary Pallace of God, in which is his throne, and the chiefest glory of God doth appeare: because God doth most magnifically manifest himself in heauen to the Angels & blessed soules. Psal. 115. 16. Psal. 19.

But these words, *which art in heauen*, are added for fiue causes.

1 That we might not imagine any earthly and carnall matter of the heauenly maiesty of God.

2 That we being about to pray, might lift vp our minds from the earth to heauen. Psal. 25. & 121.

3 That we might expect from the omnipotency and almighty power of God, what things soeuer are necessary for soule & body.

4 That we might be mindfull of this, that our God hath all gouernment of heauen and earth, that he is present euery where, and that he heareth and helpeth those that cal on him.

5 That we should not direct or tie the worship of God to any place or thing besides his commandement.

So much concerning the entrance of the Lords prayer: the petitions follow.

The petitions of the Lordes prayer are two fold: the three former pertaine to the glorie of God, and the three later to our own necessitie.

1. Petition. The first petition is this: *Hallowed be thy name.*

In it wee aske the hallowing of Gods name.

The hallowing of Gods name is the glorifying of God.

And

And that is done both by true faith, and also by good works.

Therefore the sense and meaning of the first petition as this; Grant that we may glorifie thee by true faith and good works.

We sanctifie Gods name by true faith, when we rightly acknowledge God and his workes.

We sanctifie Gods name by good works, both when we worship God aright, and also when we desire and labour for vertue and well doing, and that to this end, that the most holy name of God might not be slaundered through our meanes, but rather that other seeing our good workes, might glorifie our heauenly Father.

The second petition is this: *Let thy kingdome come,* II. Petition.

In it we aske the comming of the kingdome of God.

The comming of the kingdome of God, is the gouerning of the Church.

And this comming of Gods kingdome is two fold: either to the whole Church, or to the seuerall members of it.

The cõming of gods kingdom to the whole Church, is when God defendeth the Church.

And that two waies: both in preseruing & encreasing his owne church, & in destroying the church of the deuill, or sathãs synagogue.

The comming of Gods kingdome to euery mẽber of the church, is when God doth so by

his word and spirite gouerne euery one, that he doth subiect them more and more to himselfe and the obedience of his will.

The sense therefore of the second petition is this; Gouerne thy Church, and the seuerall members of the Church by thy spirit and word.

III. Petition. The third petition is this: *Thy will be done as in heauen, so in earth also.*

In it we aske that all of vs might obey Gods will, and that all wicked lustes being tamed, we might wholly and altogether serue God, and that so readily and willingly as the holy Angels in heauen do.

Will doth here signifie that which is acceptable to God, and that also which he therfore requireth of vs.

The three former petitions haue been thus expounded: the three later follow.

The three later petitions pertaine to our necessity, and that both as in respect of the body, as the fourth petition: and also as in respect of the soule, as the fift and sixt.

IIII. Petition The fourth petition is this: *Giue vs this day our daily bread.*

In it we aske the sustentation and nourishment of this temporall life.

Daily bread, is whatsoeuer is necessarie for the vpholding and preseruation of this present life.

God indeed hath commaunded vs to get it

with the labour of our hands, but yet we aske it of God, becauſe neither our labour, neither thoſe thing which are gotten by our labour, doe can profite vs without Gods bleſſing, which it ſelfe alſo is part of dayly bread.

But if thou art rich and abounding, yet as if thou were needy, pray daily for the bleſſed vſe of thy riches, thinke that full ſellers, and full ſtore-houſes, or cheſts, may be ſodenly emptyed, except they be kept by the Lords hand: yea except the Lord ſhall ſeaſon with his bleſſing the meat and drinke that we take in, they that eat ſhall ſterue for hunger, & they that drinke ſhall waxe dry with thirſt. Eze. 4.14. Ye ſhall eat and not be ſatisfied. Leuit. 26.26.

Now we name it our bread indeede, and yet we aske that God would giue it vs, becauſe that by the gift of God it is become ours: neither can any thing be ours, or become ours except God giue it.

We name it our bread, that ſo being content with that, we might not deſire another mans.

And we call it our bread and not mine, that ſo euery one might know, that he ought to aske bread neceſſary not for himſelf alone, but for his neighbour alſo.

Laſtly, we aske dayly bread, and pray that the ſame may be dayly giuen vs, for foure cauſes.

1 That a diſtruſtfull carefulneſſe for to

morow might be taken out of our minds.

2 That we might remember, that for daily bread we haue neede of daily prayers.

3 That we might be daily admonished of the shortnes of this our bodily life, as though we should liue to day onely.

4 That we might not immoderately & greedily desire or couet any thing besides that which God hath prescribed.

V. petition. The fift petition is this: *And forgiue vs our trespasses, as we forgiue those that trespasse against vs.*

In it we aske the forgiuenesse of sinnes, or iustification.

And when God in his eternall couenant had willingly & freely promised vs forgiuenesse of sinnes, he hath also bound vs to himselfe by the answering againe of a good conscience to forgiue our brethren.

So that he is not bound to keepe his promise with vs, except we also continue in the obligation, couenant, or condition to be performed on our part.

Our forgiuing therefore is not a cause of Gods forgiuing: for God first hath freely promised vs forgiuenesse, when as yet wee were his enemies: and besides he hath bound vs to himselfe to pardon our brethren also: The cause can not be after his proper effect.

But our forgiuing of them is after Gods for-

forgiuing of vs.

Therefore our forgiuing is not the cause of Gods forgiuing.

The assumption is certaine, for they only can pardon their bretheren, to whom God hath forgiuen their sinnes: and by this testimonie we feele in our harts that our sinnes are pardoned vs, if wee be fully purposed with our selues from our hearts to pardon all those who haue offended vs.

The sixt petition is this: *And leade vs not into temptation, but deliuer vs from euill.* VI. Petition.

In it we aske both that we our selues may be gouerned by the holy spirite and word, least we should fall into sinne. And this gouerning is part of our regeneration or sanctification, and also deliuerance from euils, that is to say, from the snares of Sathan, from the deceipts of the world, and from the entisements of the flesh, as causes of sinne.

Thus hath the second part of the Lordes prayer bene handled: the third followeth.

The third part of the Lords prayer is a cōfirmation, which conteyneth three argumēts, by which our faith is confirmed, that God doth certainly heare our prayers. Two arguments are drawen from the adioynts of God, the third from the end of hearing.

The first adioynt of God is this: because he is king hauing rule ouer all things.

The second, because he is able, who can giue vs all things which we aske.

The argument from the ende is, that he might be prayſed and glorified for euer, because he is God, and a moſt bountifull and mercifull father.

Hitherto we haue handled the third part of the Lords prayer: the concluſion remaineth.

The concluſion of the Lords prayer conſiſteth in one word. *Amen*, which is both a wiſh that thoſe things may be ratified, which we aske, and alſo a note of confidence, whereby we ſhew that we are perſwaded, that God hath certainly heard our prayers.

Bleſſing. Bleſſing is a peculiar kinde of prayer, and that is, whereby we aske good things for other men at the hands of God.

And that is due to all, whether friends or enemies.

To it is oppoſed execration or curſing.

Againſt praier to God is oppoſed, wicked prayer, idolatrous prayer, the omitting of prayers, a vaine babling, and tediouſneſſe, in praying.

A wicked prayer, is an asking of thoſe things at Gods hande which are contrary to Gods will and law.

An idolatrous prayer, is that which is directed and made either to the fayned gods of the Gentiles, or to dead Saints: and of this ſort

are

are the prayers of Ethnickes and Papists.

The omitting of prayers, is a sin when any doth omit prayers, as though he did not want the helpe and blessing of God.

A vaine babling is the reciting of long or many prayers, with the vaine noyse of the lips without the true motion of the hart, & without faith: hither pertaine the bellowing of the Monkes in the Churches.

Tediousnesse in prayer is a sinne when any one hauing a desire of other things, maketh prayer with a wandring mind, and a hart that desireth the prayers were ended.

Hitherto concerning prayer: now concerning an oath.

An oath is a calling vpon God, by which we call him (as the onely searcher of the hart and raynes) for a witnesse of our speech, that so he may giue testimony to the truth, and auenge and punish the deceipt, if we wittingly deceiue others thereby. Deut. 6. 13. and 10. 20. Rom. 1. 9. 2. Cor. 1. 23. & 11. 31. Phil. 1. 8. *Of an oath.*

The parts of an oath are two: that is, taking God to witnesse, and cursing.

Taking God to witnesse, is that by which the swearer doth cite God as a witnesse of his asseueration. Rom. 1. 9. Deut. 6. 13. & 10. 20. Ios. 23. 7. Esa. 65. 16. Ier. 5. 7. & 12. 16.

Cursing is that by which the swearer doth vow and tie himselfe to the punishment of periury, that he may be accursed before

God, and God may punish him, if he wittingly deceive. 1. King. 1. 23.

An oath is two fold: to wit, offered, or a voluntary oath of a mans owne accord.

An offered oath, is that which is offered by the Magistrate or Iudge, or the aduerse party: in Greeke it is called swearing. Heb. 6. 16.

A voluntary oath, or oath of a mans owne accord, but yet taken, a mans calling forcing him thereunto, is that which is done that we might defend either our owne or other mens good name & life: as Paul by calling God to witnesse, affirmeth that he spake the truth. Rom. 9. 1.

The refusing of a lawful oath, and a wicked oath, are contrary to the religion of an oath.

The refusing of a lawfull oath is a sin, whē any doth refuse to take an oath which either the Magistrate doth iustly require, or otherwise necessitie demandeth, vnder this condition, that faith may bee confirmed, and the truth established: that so both the glory of God may be set forth, and other mens safetie prouided for.

A wicked oath is a sinne, when a man doth sweare against the law of God.

And it is either a rash oath, or an Idolatrous oath, or els periury, or of an vnlawfull thing.

A rash oath is when any sweareth rashly, & without cause, of a certaine lightnes, and prophane custome: as if any being angry, sweareth that he will slay another.

An

An Idolatrous oath, is when a man ſweareth by Saints, or other creatures.

Periurie is a ſinne, when any wittingly and willingly deceiueth by an oath, whether it be in giuing teſtimonie, or in profeſſing ſome thing of himſelfe, or in the promiſe of his owne will. Exod. 20. 7. Leuit. 19. 12. Matth. 5. 33. Iam. 5. 12.

An oath of an vnlawfull thing is when any ſweareth that he will doe that which is contrary to Gods word. Such was that of Iephte and of Herod.

So much concerning calling vpon God: now concerning thankeſgiuing.

Thankſgiuing is the worſhip of God, whē we render due praiſe to God for good things giuen or promiſed. Pſal. 50. 15. *Of thankeſgiuing.*

The parts of it are two: the approbation of Gods workes and prayſing of God.

The approbation of Gods workes, is a part of thankeſgiuing, when wee allow all things whatſoeuer God doth becauſe they are good, and therefore we do ſuffer them to pleaſe and like vs. So it becommeth vs alſo to allow of the iudgements of God, his prouidence and gouerning of tempeſts, of calmeneſſe, of rayne, of wars, of our health, of our houſehold affayres and all other things. Mar. 7. 37. Pſal. 119. 71.

The prayſing of God is a part of thankſgiuing, when we prayſe God in al his workes,

To this is ioyned the admiration of Gods workes, and the right estimation of them.

The admiration of Gods workes, is a part of the praysing God, when wee maruaile at his works, with the true motion of our hart. Psal. 8. Mar. 7. 37. Matth. 9. 33.

The right estimation of Gods workes, is a part of the praysing God, when we magnifie and extoll his workes. Psal. 8. and so forward, and throughout.

To thankesgiuing is opposed an hypocriticall thankfulnesse, as is that of the Pharisie. Luk. 18. 11. and ingratitude towardes God, which is a sinne when wee doe not acknowledge that we haue receiued of God whatsoeuer good thing we haue. Also when one eateth Gods graces and gifts without thankesgiuing. Also when any findeth fault with the workes and iudgements of God: or when any doth little esteeme the workes of God, and his iudgements: or when any is not content with that which God giueth him, and prescribeth God, what and how he ought to doe.

And thus farre concerning thankesgiuing: now concerning the confession of the truth.

Of the confession of the truth.

The confession of the truth is the worship of God, when we do openly without feare professe the heauenly truth, as it is made knowen vnto vs out of the holy scripture. Matth. 10.

32. 1. Pet. 3. 15.

And that is done either with the mouth, or by martyrdome.

With the mouth, when we doe without doubtfulneſſe and darkeneſſe profeſſe that which we thinke with our heart. Rom 10. 10.

By martyrdome, when we giue teſtimony to the truth, by the croſſe yea when God ſhall ſee it ſo good, by death it ſelfe. 1. Pet. 2. 20. & 3. 14. & 4. 12. Phil. 1. 29.

To the confeſſion of the truth, is oppoſed hereſie, the corrupting of doctrine, blaſphemy, and omitting of doctrine, the ſhunning of doctrine, the tedioufneſſe of doctrine, an vnſeaſonable confeſſion, the diſſembling of truth, and denying of truth.

Hereſie is a ſinne, when any erreth in the foundation of ſaluation, and ſtiffely or ſtubburnly perſeuereth in his error. *Of hereſie.*

Therefore that wicked ſtubburnneſſe of franticke men in the puniſhments which they ſuffer, either for ſedition, as for example, of the Anabaptiſts, or for errors which are openly blaſphemous, as of Seruetus, who was burnt at Geneua in the yeare 1552. is not the confeſſion of truth.

For theſe are not the martyrs of Chriſt, becauſe the cauſe maketh a martyr not the martyrdome, as Cyprian ſaith, and Apollinaris; Where the truth of Chriſt is not, there is not the truth of martyrdome.

The corrupting of doctrine, is when men

ſpread abroad any falſe thing of God or of his will.

Blaſphemy is to ſpeake of God, things cõtrary to his nature and will. Leu. 24.

The omitting of doctrine, is a neglect of occaſions & ability to teach others, & to bring them to the knowledge of the truth, eſpecially our children or others, who are committed to our faithfulneſſe and care.

The ſhunning of doctrine, is a ſinne, when any doth ſhun conferences and ſpeeches concerning God and heauenly things.

Tediouſnes of doctrine is a ſin, when any is cloyed, as we ſay, with the fulneſſe of the word of God.

An vnſeaſonable confeſſion, is that which is made without the neceſſity of a mans calling, or of doing ſome duty: and therfore neither the glory of God is ſet foorth by ſuch a confeſſion, neither the ſaluatiõ of any is promoted, but rather eyther the ſcorning or obloquie of the truth, or the fierceneſſe of the enemies is ſtirred thereby, ſpecially againſt the godly.

The diſſembling of the truth, is a ſin, when any diſſembleth the truth, where the glory of God, and ſafety of his neighbour requireth a true and full confeſſion.

The denying of the truth is a ſin, whẽ any doth deny the truth after he hath certainely knowen it.

The denying of the truth is two fold: either proces-

proceeding of infirmity, or willing.

The former is when any being vpon the suddaine, and with present and vnlooked for feare, ouercome and compelled, doth with his mouth indeede deny the truth, and that to shun some danger, but neuertheleſſe keepeth it in his heart, neither falleth from it. Such a denying was that of Peter the Apoſtle who denyed Christ. Mat. 26. 69. &c.

A willing denying of the truth is a sin, whē any denyeth the truth certainly knowen, being ouercome and compelled with no suddaine & vnlooked for feare, but willingly & of purpoſe, eyther to keepe dignity, or life, or for hope to obtaine substance and riches.

And that is properly called Apoſtaſie, that is to say, a wicked falling away frō the truth, as was that of Iulian the Apoſtata, and Francis Spira. *Apoſtaſie.*

Hitherto concerning the confeſſion of the truth: now concerning the obſerving of the Eccleſiaſticall rites or ceremonies.

An Eccleſiaſticall rite or ceremony is the worship of God, in which we worship God by outward meanes. *Of Eccleſiaſticall rites.*

And it is eyther common to the olde and new Teſtament, or proper to eyther of them.

A rite common to the old and new Teſtament, is both the sanctifying of an holy day, and also a godly fast and vow.

Of the sanctifying of an holy day.

The sanctifying or celebrating of an holy day is an ecclesiasticall rite, when we refraining from humaine and bodily labours, doe come together into the publicke assembly of the Church, for the exercise of Gods worship.

And that doth comprehend both the meditation of Gods word, and solemne prayers: and also the administration of the Sacramentes, and the exercise of the workes of mercie.

The exercise of the workes of mercie hath three partes, both the giuing of almes, and also the visiting of those that neede comfort, and also the helping of those that neede our helpe.

The giuing of almes is to be done for the helping and releeuing of the poore, of the sicke, of the prisoners, of the captiues, of those that suffer burnings, or shipwracks, and others that neede.

The visiting of those that neede comfort, is that of the orphans & widowes, in their affliction. Iam. 1. 27.

The helping of those that neede our helpe and aide, is that of the sicke, of those that are besieged, of captiues, or those that are in other dangers of life. Matt. 12.

Hitherto concerning the sanctification of an holy day: now concerning a godly fast.

Of a godly or religious fast.

A godly fast, is the outward worship of

God: when wee for a time refraine from all meat and drinke, the more feruently to exercise godlinesse.

The ends thereof are:

1 That our vnruly flesh may be (as it were) tamed with hunger. 1. Cor. 9. 25. 26. 27.

2 That we might prepare our selues to conceiue and make prayers with the earnest affection of the heart. Luk. 2. 37. Act. 13. and 14. 23. 1. Cor. 7. 5.

3 That we might wholely cast downe and humble our selues before God with true griefe of mind.

4 That euen by outward testimonies, wee might whet on both our selues and others to repentance. Ioel. 2. 14. 15. 1. Sam. 7. 5. 6.

A priuate fast, is that which any hath priuately set to himselfe, for priuate causes and necessities. 2. Sam. 3. 35. & 12. 16. Nehem. 1. 4. Est. 4. 2. Dan. 9. 3.

A publike fast, is that which is generally appointed by the authoritie of the Elders and a godly Magistrate, as often as any occasion of times, and imminent calamitie due for our sinnes do so require. Iud. 20. 26. Ioel. 2. 12. Ion. 3. 5. 7. 1. Sam. 7. 6. 2. Sam. 1. 11. 12. Est. 4. 3. Act. 13. 2. 3. & 14. 23.

So much concerning a fast: now concerning a vow.

A vow, is a solemne promise made to God, *Of a vow.*

concerning some lawfull & holy thing, which is in our power, and acceptable to God, to be performed in respect of the thankfulnes that is due to him.

And it is eyther conditionall or absolute.

A conditionall vow, is a vow to which the condition of time, or place, or some other circumstance is adioyned, that so, that which is vowed may be performed or not performed, according to the respect of the condition.

An absolute vow, is that which is without all condition. Psal. 102.

And both these vowes are eyther temporary, or perpetuall.

A temporary vow, is that by which any bindeth himselfe to some thing, at the least for a certaine season.

A perpetuall vow, is that whereby any bindeth himselfe to some thing all his life long, as Psal. 102.

Hitherto concerning a rite common to the old and new Testament: now concerning that that is proper to either of them.

A rite proper to eyther of them, is either of the old or new Testament.

A rite proper to the old Testament, is either publike or priuate.

A publike rite was that which was done in the solemne assembly.

And it was either the Iewish sacrifice, or the

the obseruing of holy times.

The Iewish sacrifice was a rite instituted by God, that it might be a putting of them in mind of the benefites to be bestowed vpon them by the Messias. *Of sacrifices.*

And it was either expiatory, or of thanksgiuing.

An expiatory sacrifice was a type of the oblation that was to come, which was to be slaine for the sins of mankind. In Greeke it is called a cleansing: otherwise it is called a satisfaction for sinne.

And it was eyther propitiatory, or sacrifices of redemption.

A propitiatory sacrifice was that in which the whole oblation was burned, to pacifie & appease God: it is also called a whole burnt offering.

Sacrifices of redemption were such, as by which sinnes were redeemed.

And they were eyther a sacrifice for sinne, or a sacrifice for offence.

A sacrifice for sinne, was a sacrifice redeeming sins committed of error or ignorance.

A Sacrifice for an offence, was a sacrifice redeeming offences wantonly committed, or as we say, more sleight transgression.

Thankesgiuing offrings, were those which on the behalfe of thankes were offered to God for benefites bestowed. Gen. 8. 20.

Thanks offrings were meat offrings, peace offrings, and the sacrifice of praise.

A meat offering, was a thankes offering, in which meat was offered.

The Priest did take part of these, the rest was burned with incense.

Peace offrings was a sacrifice, in which only the fat of the oblations was burned, and they did receiue the rest, whose oblations they were.

The sacrifice of prayse, was a sacrifice in which cattell were slaine, and drinke offrings were to be offered to celebrate and set out prayses due to the Lord.

Hitherto concerning sacrifices: now concerning the obseruation of holy times.

Of the holy times in the old Testament.

Holy times in the old testament were either of some set dayes, or else of yeares.

1 Of some set dayes, which were either daily, in which a continuall sacrifice was offered: and a continual sacrifice, was a sacrifice which was offered to God daily, at Morning and Euening. Exod. 29. 38. 39.

2 Or, of euery seuenth day, in which the Sabaoth was obserued.

The Sabaoth.

The Sabaoth was a holy day, which was celebrated on euery seuenth day. Exod. 20. 8.

3 Or of Calends, in which the new Moones were celebrated.

A new Moone, was a holy day, which was religiously obserued the first day of euery moneth. Num. 28. 11.

Hither-

Hitherto concerning the holy times of a day: now concerning the holy times of a yeare.

The holy times of a yeare, are those wherein were celebrated either yearely solemnities, or those which returned after many yeares. *Of the holines in the old Testament.*

Yearly solemnities were those which came euery where.

And they were instituted either by God, or by the Iewes.

Those that were instituted by God, were either great or lesser.

Great, as the Passeouer, Pentecost, and the feast of the Tabernacles.

The Passeouer was a great holy day, which was celebrated the fourteenth day of the moneth Abib, for the continuall remembrace of bringing the people of Israell out of Egypt. Exod. 12. 1.

Pentecost was a great holy day, obserued in the fiftieth day after the holy dayes of the Passeouer, in which euery family did offer two loues of the first of the corne, for remembrance of the publishing of the Law. Exod. 23. 16. Leuit. 23. 15.

The feasts of Tabernacles were holy daies, which were celebrated the fifteenth day of the seauenth moneth, in remembraunce of preseruing of the people abiding in tentes whilst they were in the wildernesse, and to put them in mind of thankesgiuing for the pro-

miſed land deliuered to them, and for the yearely gathering of their corne. Deut. 16.

The leſſer ſolemnities were thoſe, which were celebrated with leſſe preparation.

And they were either the feaſt of trumpets or of expiation.

The feaſt of trumpets was celebrated in the firſt day of the ſeuenth moneth: of expiation in the tenth of the ſame moneth. Leuit. 23. ver. 24. 27.

Hitherto haue the ſolemnities inſtituted by God himſelfe bene handled.

The ſolemnities inſtituted by the Iewes, were either the feaſt of Lots, or of reſtauration or dedication of the Temple.

The feaſt of lots were ſet holy daies of the Iewes, and commanded and inſtituted by Queene Heſter and Mordecay, & they were celebrated in the fourteenth & fifteenth daies of the moneth Adar, in remembrance of the moſt cruell counſell of Aman, for ſlaying the Iewes euery where, which was hindered euen by God himſelfe. Eſt. 9. 17.

The feaſts of reſtauration, or dedication of the Temple, were ſet holy daies of the Iewes, inſtituted by Iudas Maccabæus, & they were celebrated in the fift day of the ninth moneth in remembrance of the religion and the temple reſtored, which before was prophaned by the Gentiles. 1. Macch. 4. 59.

Hitherto concerning the yearly ſolemnities.

The ſolemnities which returned after many

ny yeares were two: either the ſabbaoth of the land, or the yeare of Iubilie.

The ſabbaoth of the land, was a ſolemnity comming euery ſeuenth yeare, in which they were to ceaſe from tilling their fields & vineyards. Leuit. 25.

The yeare of Iubilie was a ſolemnity comming euery fiftieth yeare, in which all their poſſeſſions returned to their owne maiſters, & the Hebrew ſeruants were ſet free. Leu. 25.

Hitherto concerning the publicke rites of the old Teſtament: now concerning the priuate.

A priuate rite was that, which euery one did priuately obſerue.

And it conſiſted both in manifold purifications, and alſo in the obſeruing of the differences of meats.

Hitherto we haue handled the rites proper to the old Teſtament: the rites proper to the new Teſtament remaine to be treated of.

A rite proper to the new Teſtament, is an obſeruing of the holy daies of the new Teſtament.

A holy day of the new Teſtament, is either weekely or yearely.

Weekly is the Lords day.

Of the Lords day.

The Lords day is the firſt day of the week, wherein Chriſtians do make ſolemne meetings to exerciſe the publicke worſhip of God. Act. 20, 7. 1. Cor. 16. 2. Reuel. 1. 10.

But the Lords day is celebrated in ſtead of the ſabbaoth for 3 cauſes, 1. that it might con-

tinually call to remembrance the benefite of the Lords resurrection. 2. That the beleeuers might vnderstand, that they are freed from the yoke of the Law. 3. That it might be a difference betweene vs that are Christians, and the Iews, who as yet (but without cause) are addicted to the obseruation of the time.

The yearely holy day of the new Testament, is either the feast of Christ, or else of the comming of the holy Spirit.

The holy daie or feast of Christ, is that which Christians by the repeating and holy remembrance of speciall benefits which Christ hath bestowed on the Church, is celebrated and kept for the honor of our Sauiour Christ himselfe.

And it is either the holy day of Christ his birth, or of Christs circumcision, or of his passion, or of his resurrection, or of his ascension into heauen.

Hitherto concerning the holy dayes of Christ.

The holy day of the holy Spirit, is the holy day of Penterall, or Whitsontide as wee call it, in which the memory of sending the holy Spirite is remembred and set before vs.

And thus farre concerning the worship of God: now concerning vertue.

Of vertue. Vertue is a serious purpose of the will to liue honestly, continually and constantly manifesting it selfe by outward actions. Or vertue

tue is an enclining of the will to honest actions. Psal. 1. 2. & 39. 2. 10. & 102. 2. 3. and so forward. & 119. 2. 5. 8. 16. 30. 35. 40. 44. 47. 57. 59. 60. 69. 70. 77. 93. 106. 111. 112. 115. 117. 121. 128. 141. 148. 153. 157. 166. 167. 168. 173. 174. Dan. 1. 8. Prou. 16. 1. Iob. 39. 37. 38. in which places the will or purpose of the will, is alwayes distinguished from the actions themselues, proceeding from the purpose of the will. Tit. 3. 8. 1. Thess. 4. 12. Rom. 12. 17.

For euen as true faith is not idle, but working and powerfull by loue: so true Vertue is not a bare affection of the minde, or a naked purpose of the will, but declareth it selfe by outward honest actions, and doth shine in them: from whence it is that all the praise of vertue doth consist in action.

Therefore Vertue is the worker of honest actions: and therefore also the honest actions, by a metonymie of the effect are euery where almost called Vertues.

To Vertue is opposed a counterfaite Vertue and vice: the former as disparat or disagreeing, the other as contrary.

A counterfaite Vertue, is a false or fained shew, a pretext or appearance of Vertue.

Vice is a purpose of the will to liue dishonestly. *Vice.*

Vertue is referred to our selues, or others: When it is referred to vs our selues, it is either the desire of wisedome, or a zeale of goodnesse: & also fortitude, and temperance,

and a care of true glory.

Of the desire of wisedome.

The desire of wisdome is a vertue, by which we study to attaine wisdome. Prou. 1. & 2. & 3. & 8. 1. Cor. 14. 1. 39. Prou. 4. 1. 2. 4. 5. 6. and so forth. Prou 16. 16. It is proper to this vertue to looke and search out darke things, that they may be vnderstood. Therefore Christ doth chide his disciples because they did not vnderstand his speeches or sermons. Mar. 7. 18. that is to say, because they did not look & search, that they might vnderstand the same.

To it is opposed curiosity, the desire of outward wisdome, or of wisdome in shew, & the hatred of wisdome.

Curiosity is a desire to know things not manifested by God, or not necessary, or not pertaining to a mans selfe.

The desire of outward wisdome, or of wisdome in shew, is a vice when any followeth false wisedome, that is to say, when he pursueth either euill means or vaine acts.

The hatred of wisdome is a sin, when any forsaketh wisdome, or setteth himself against it.

So much concerning the desire of wisdome: now of the zeale of goodnesse.

A zeale of goodnes, that is to say, a desire to imitate good men, is a vertue whē we imitate the good deedes of others, or study to imitate them, as of God. Luk. 6. 36. Mat. 5. 44. &c. and of Christ. Mat. 11. 24. & of the godly & faithful. 2. Cor. 9. 2. where this vertue is called zeale.

To it is opposed an euill zeale, and imitating

ting of the wicked, or a wicked imitation.

An euill zeale, that is to say, a fooliſh imitation, is a ſin, when any one imitateth other mens vices, being deceiued either by the ſhew of good, or of ſet purpoſe: or elſe by the example of others, followeth that which he cannot performe or attaine vnto.

The imitating of the wicked is a ſin, when any imitateth the ſinnes of others. And it is forbidden, Prou. 3. 31. Rom. 12. 2.

So much of a commendable zeale or emulation of others: now concerning Fortitude.

Fortitude is a vertue, by which in all things, ſpecially in aduerſity, we kepe alway a firme, vnfearfull and ſtout mind. Pſal. 27. 14. *Of Fortitude.*

To Fortitude is oppoſed raſhnes and fearefulneſſe, that as diſparat or diſagreeing, the other as contrary.

Raſhneſſe is a vice, when any doth fall into or vndergo vnneceſſary dangers.

Fearefulneſſe is a vice, when any ſhunneth neceſſary dangers.

Fortitude is either princelike or common.

A princelike Fortitude is the ſingular gift of God, eſpecially in gouernours, as in Ioſua, Sampſon, Gideon, Dauid, and ſo forth.

Common Fortitude is that, which euery one may be endued withall. Againe Fortitude is either in peace or in warre.

Fortitude in peace, is a Fortitude whereby (through the help of the lawes) we beat back

such iniuries, as with which our aduersaries do endeuour to hurt vs.

Fortitude in warre, is a fortitude when we being destitute of the helpe of the lawes, do beat backe and ouercome by outwerd force, a notorious iniury hanging ouer vs.

Furthermore, Fortitude is either the vprightnesse of the mind, or valiantnesse of the minde.

The vprightnesse of the minde, is the fortitude of the mind, by which we alway retain the same mind in such vprightnes in al things that we be neither lifted vp in prosperity, nor cast downe in aduersitie.

Valiantnesse of minde, is the fortitude of a couragious minde, by which we vndertake difficult and hard things, yea full of danger.

Valiantnesse is exercised both in vndertaking great and difficult things, & also in cõtemning dangers, difficulties, euen death it selfe. Also in defence of a mans own innocency against vniust accusations and slanders.

Presumption and baseneſſe of mind, are contrary to valiantnesse and courage of hart.

Presumption, is a lifting vp of the minde, when any vndertaketh greater things, then either are conuenient for him, or he is able to performe.

Baseneſſe of mind is a deiecting or casting downe of the mind, when any refuseth being lawfully called, to vndertake that which he is able to performe.

Hitherto

Hitherto concerning Fortitude: now concerning Temperance.

Temperance is a vertue, by which we keepe a meane in all things. *Of temperance*

Temperance is either continency or thriftineſſe.

Continency is a temperance, by which we keepe our ſelues from the vnlawfull pleaſures of the body. *Of continency.*

And it ſtandeth both in ſobriety & watchfulneſſe, and alſo in chaſtity & ſhamefaſtnes.

Sobriety, is an abſtaining from ſuperfluous meat and drinke. *Of ſobriety.*

To that is contrary, ouermuch emptying of the body, and riot.

Ouermuch emptying of the body is a vice, when any doth ſtubburnly with ouermuch faſting, hurt the health of his body.

Riot is a vice, when any doth burden the body with food beyond neceſſity, and that with the hurt & detrimēt of his good health.

And it is two fold: glutting and drunkenneſſe.

Glutting is a vice, when any doth cramme and fill his body with ouermuch meat.

Drunkenneſſe is a vice, when any doth gull in ouermuch drinke.

Watchfulneſſe, is an abſtaining from ouermuch or vnſeaſonable ſleepe. Prou. 6. 6. and ſo forward, and 24. 33.

Munkiſh watchings, ſleepineſſe and drowſineſſe are contrarie to it.

Of Chastity.

Chastity is an abstaining from straggling lusts and al impurity and vncleanneſſe, whether it be in mariage or out of mariage.

To it is contrary, the counterfaiting of chastity and filthineſſe of life.

Of filthines there are many kinds, as theſe, fornication, adultery, whoredome, inceſt, rapte, daintineſſe, ſodomitry, beaſtlineſſe.

Fornication is cõmitting of filthines with a ſingle perſon, that hath bene defiled, or with a harlot.

Adultery is filthines with a maried perſon.

Whordome is filthineſſe with a virgin.

Inceſt is filthineſſe with one of the bloud, or that is of kinne.

Rapte is filthineſſe with a maid violently ſtolen, or taken out of her fathers houſe.

Daintineſſe is filthineſſe, when any is willingly polluted by himſelfe.

Sodomitry is filthineſſe of man with man, or of woman with woman.

Beaſtlines is the filthines of mã witha beaſt.

Of shamefastnes.

Shamefaſtneſſe is an abſtaining not onely from delights following luſt, as vnchaſt and immodeſt embracings, kiſſes, ſongs, & conferences, or ſpeeches, but alſo from thoughts, geſtures, and ſigns of luſt, as from immodeſt mouing of the eyes, &c.

To it is contrary, the counterfeiting of ſhamefaſtnes, & immodeſty or ſhameleſnes.

Hitherto concerning continency: now concerning thriftineſſe.

Thrifti-

Thriftines is a moderating of coſts and expenſes, that ſo they may become onely honeſt and neceſſary. *Of thriftines.*

To it is cõtrary nigardlines & prodigality.

Nigardlines, is to vſe riches ſo ſparingly, that neither due honour is giuen to that kinde of life wherein a man liueth, neither can he almoſt ſpare any thing out of his ſubſtance and riches, but trouble and hard labour.

Prodigality is a vice, whẽ any doth by litle & litle waſt, & at the lẽgth cõſume his riches, in vnneceſſary & immoderat coſts & expẽſes

Thus farre concerning Temperiance: now concerning the care or deſire of true glory.

The eare of true glory, is a vertue through which we by honeſt meanes, that is to ſay, by true godlines and vertue, do endeuour to get our ſelues a good name among others. Gal. 6. 4. The Grecians expreſſe it by one word, which ſignifieth an honeſt care of glory,

The hunting after vaine glory, whether it be by hypocriſie, or wickedneſſe, or vice, or ſinne, doth differ from it. Mat. 6. 2. Gal. 5, 26. & 6. 3. & ſo doth the contempt of true glory, as that in the Epicures, who paſſe away their life as beaſts, which nature hath made prone and obedient to the belly. And theſe mẽ are aſhamed of a good name of godlines & vertue

Hitherto we haue ſpoken of vertue which is referred to our ſelues: now concerning vertue towards others.

Vertue towards others, is that which by

outward actions doth ſpread it ſelf abroad to the vſe of others, or of our neighbor, as we ſay

Our neighbour is euery man, whether he be our friend or enemy, rich or poore, either domeſticall or a ſtranger: and eſpecially thoſe which ſtand in need of our helpe. Lu. 10. 36, 37.

Vertue towards other, is either humanity, ciuility, & brideling of the inordinat motiõs of the mind: or elſe chriſtian loue and iuſtice.

Humanity. Humanity is a vertue, when any ſignifieth his good will towards men by geſtures and conuenient words.

To it is contrary, lightnes & inhumanity.

Ciuility. Ciuility, is a moderating of outward manners & geſtures, that ſo they may agree with nature. By an other name it is called a ſpeciall comlineſſe.

Ciuility pertaineth to Vertue towards other, for it cannot be exerciſed but amongſt others.

To it is ioyned graciouſneſſe.

Graciouſneſſe is a vertue, when any doth ſo ſtriue vnto the elegancy and nature of manners, and gentleneſſe of ſpeach, that he may be gracious to others thereby.

To ciuility is contrary toyiſhneſſe and clowniſhneſſe.

Ciuility ſtandeth either in modeſty and grauity, or elſe in elegancy of manners, and cleanlineſſe of attire.

Modeſty. Modeſty is that, by which we in the motion of the whole body, do ſhun thoſe things which

which do not become vs.

To it is contrary impudency.

Grauity is that, by which any sheweth a comelinesse and a conuenient dignity in the course of his life. *Grauity.*

And that is either in speech, apparell, or gesture.

Grauity in speech is either the right vse of the tong, or taciturnity & stilnesse of speech.

The right vse or moderating of the tong, is a grauity when we so vse the tong, as when neede is, we speake fitly and in place such things only as belong to the glory of God, & edification of our neighbour. *The right vse of the tongue.*

And it is either in serious, or merry speech.

Serious speech is when necessary thinges are spoken, and that so farre forth as pertaineth to the good of others.

Merry speech consisteth in pleasantnesse.

Pleasantnesse is a modest dexterity, or quickenesse in pleasant speeches, and comely iesting: the Greeks call it pleasant table talke.

Scurrility is diuerse from it: and lumpishnesse is contrary to it.

To the right vse of the tongue is contrary the abuse of the tongue, when any doth with his tongue speake peruerse things. Prou. 10. 31. that is to say, when any abuseth his tong to execrations, cursings, blasphemies, or to lie, to spread abroad false opinions, to scurrility and filthy speeches, to slander, to seduce, to giue euill counsell, & so forth. To speake per-

uerſe things, is to ſubuert the trueth, iuſtice, good maners, to deceiue, blaſpheme, backbite.

Taciturnity or ſilence, is a grauity, when we cõceale things which might incur the reprehenſion of ſuch as are able to iudge iuſtly.

And it is either honeſt or neceſſary.

Honeſt taciturnity is a ſilence, whẽ we abſtain & hold our peace from ſpeaking, thẽ eſpecially, whẽ it doth not become vs to ſpeak.

Neceſſary taciturnity is a ſilence, whereby without the hurt of our cõſcience, we cõceale ſecrets, leaſt they might be ſpred to hurt any.

Grauity in apparell or attire, is that by which we obſerue in our apparell or clothing a conuenient adorning of nature.

To it is contrary, lightneſſe in apparell.

Grauity of geſture is that, by which we do ſo gouern the outward geſtures of the whole body & ſeuerall members therof, that it may appeare therby that the mind is well ordered.

Gentlenes in ſpeech.

Gentlenes in ſpeach is that, by which we ſhew our ſelues eaſie, affable, & tractable: otherwiſe it is called popularity, affability, facility, &c.

That in our meetings & conuerſatiõ, bringeth forth pleaſantnes in our words & works.

To gentlenes in ſpeech is contrary, ouermuch care to pleaſe others, and moroſity or waywardneſſe.

Elegancy of manners.

Elegancy of manners is that, by which we endeuour for excellent manners.

Excellent manners are thoſe, which agree with the cuſtoms of the mẽ with whõ we liue

Thoſe

Those customes are either of our own countrey, or of stragers, in the vse whereof we must obserue a comlines, namely, that they be there vsed where they are of force. For they which bring strange customes into their own countrey with them, and by them set out themselues, they are worthily ridiculous, and indeede to be laughed at.

Cleanlines of attire, is that, when we carry our selues cleanly in attire and rayment. *Cleanlinesse of attire.*

Hitherto concerning ciuility: now concerning brideling the inordinat motions of the mind.

Brideling of the inordinat motions of the minde, is either of pride, or of anger, or of couetousnesse.

The brideling of pride consisteth in modesty, and submission, and also in docility.

Modesty is a brideling of pride, by which we iudge conueniently of our selues, and doe not despise others. Rom. 12, 3. *Modesty.*

To it is contrary, the counterfeiting of comelinesse and immodesty.

The counterfeiting of comlines, is a fayning of modesty, whē any hunteth after the praise of modesty, with the denall of those thinges which yet he in his mind doth either truely or falsely attribute to himselfe, and with the refusing of those things which he desireth, and doth priuily endeuour to obtaine.

Submission is a brideling of pride, by which we cary our selues inferior to others, who are adorned with more excellent gifts. Mat. 18. 3. *Submission.*

To it is contrary arrogancy.

Docility. Docility, is a brideling of pride, by which we do so gouerne our mind, that we doe not through the admiratiō of our owne wisdome contemne the iudgements of other, but that we heare others quietly, and yeeld being conuicted with true arguments.

To it is cōtrary, stubburnnes in errors, & the abounding in a mans own opiniō, & rash presumption of knowledge, when any one doth thinke, that he knoweth that which he is yet ignorant of. It may also be called the opinion of knowledge.

Concerning which, there are many notable sentences, as, glory offereth violence to the trueth. And againe, glory is the hinderance of promotion. The rash presumption of knowing doth forestall the way of learning. For wil any man suffer himselfe to be taught, that thinketh himselfe to be learned? Many might come to the highest degree of learning, but that they do falsely perswade themselues, that they haue already attained to it.

So much concerning the brideling of pride: now concerning the brideling of anger.

The brideling of anger, is either a desire of cōcord & mildnes, or long sufferāce & quietnes.

The desire of concord is a brideling of anger, by which we endeuour as much as in vs lieth, to embrace & haue peace with all men. To the same vertue it belōgeth to turne away and remoue the causes & occasiōs of offences, discords

discords and hatreds, amongst vs or others.

Also to part from a mans owne right.

Also to restore or set concord betweene those that are at variance. Matt. 18.15.

Also not to reuenge an iniury offered or done. Matth. 18.15.

To the desire of concord is contrary an vniust reioycing or troublesomnesse, giuing or taking occasions of troubles and contentions with others.

Mildnesse, is a bridling of anger, by which we deale gently, and without disordered affections with others. *Mildnesse.*

To it is contrary cockering and wrath.

Long sufferance, is a bridling of anger, by which we bridle the prepostorous desire of reuenge. And to this is contrary, slownes & desire of reuenge. *Long sufferance.*

Quietnes, is a bridling of anger, by which we are made easie to pardon iniuries and mutuall offences. Matth. 18.21. *Quietnesse.*

To it is contrary lightnesse and implacabilitie, or a mind that can not be pacified.

Hitherto concerning the brideling of anger: now concerning the brideling of the desire, or couetousnesse.

The bridling of the desire, or couetousnes, is either of riches or honour.

The brideling of the desire for riches, is called contentednesse.

Contentednesse, is that by which wee are contented with present good things, rightly,

gotten, so that also we quietly beare pouertie.

To it is opposed couetousnesse, a counterfeit contempt of riches, an accusing of fortune, and the loathing of our present estate, or things present.

The brideling of the desire of honours, is whē we are so content with our present state, that we do not affect honors that are not due to vs.

To it is contrary an inconsiderate & rash affecting of honours, of a kingdome, of lordship and principalitie, &c.

Hitherto concerning the brideling of the inordinate motions of the mind: now concerning Christian loue.

Christian loue. Christian loue, is a vertue by which we declare our loue towards other. Rom. 12, 10.

And it standeth both in liberality and friendship: and also in a fellowlike feeling, and procuring of other mens good.

Liberality. Liberality, is loue towards our neighbour, by which we study & indeuor to profit him. Or else, liberality, is that by which wee succour an other mans necessitie.

And it consisteth both in communicating eyther of counsels or riches, and also in performing of duties.

Liberality, which consisteth in cōmunicating of counsels, is when we do readily and willingly bestow our gifts and learning for other

other mens profite.

Liberality, which consisteth in cõmunicating of riches, is either almes, or boũtifulnes.

Almes is a liberality towards the needy, by which we through compassion ministring vnto them things necessary for their sustentation, do relieue their wants and lackes. Esa. 58.7.8.9.10. Psal.41.2. *Almes.*

Bountifulnesse, is liberality in bestowing gifts or benefits. *Bountifulnesse.*

And it is either meane or sumptuous.

A meane bountifulnesse, is that by which we bestowe some thing on one of poorer estate.

And that may be in euery one according to the measure of his substance.

A sumptuous bountifulnes, is called magnificence.

Magnificence, is the sumptuous bountifulnesse only of great men.

Diuerse from it is riotousnesse.

Magnificence is either publike or priuate.

Publike, when costs are bestowed on publike vses. And they againe are bestowed either on holy things, as are the gifts, or things bequeathed to maintaine the ministers of the Church, the poore and stipendarie Scholers, and so foorth: to vphold buildings, or restore them being decayed, for the erecting of Temples, Schooles, Colledges, Hospitals for strangers, &c.

Or else they are giuen for ciuill vses: or

to preserue, increase, and adorne the common wealth: as the building of a Court, of storehouses, of armories, of market places, of mils, of wals, of fortresses, also gifts to nourish by yearely costs & expences, the poore, or souldiers, or others which profite the commonwealth.

Or for the honest recreating and refreshing of the people, as publicke banquets, such as Dauid made. 2. Sam. 6. 19.

Such magnificence is commendable, if it be referred to the glory of God: otherwise it shall be a monstrous and execrable pride, as that of King Ahashuerosh. Est. 1.

Priuate magnificence, is that which is exercised priuately towards some persons.

So much concerning liberalitie in communicating of riches.

Liberalitie in performing of duties, may be called dutifulnesse.

Dutifulnesse. Dutifulnesse, or a dutifull will, is that which doth shine in the giuing and performing of duties.

The kinds of dutifulnesse are gratification and hospitalitie.

Gratification. Gratification, or desire to gratifie, is dutifulnesse, by which we helpe other that neede our labour, or desire our helpe, as when we do help any to obtaine health. Mar. 7. 32. Mat. 9. 2. or other necessary things whatsoeuer.

Hospitality. Hospitalitie, is dutifulnesse, by which we embrace

embrace with all duties of hoſpitalitie, pilgrims and ſtrangers, and eſpecially thoſe that are baniſhed for the profeſſion of the truth.

Thus farre concerning liberalitie: now concerning friendſhip.

Friendſhip, is to performe that true kindneſſe towards others, which we would haue them performe towards vs.

Friendſhip is either publicke or priuate.

Publicke friendſhip is peace.

Priuate friendſhip, is a mutuall and true kindneſſe amongſt good men, ſtirred vp by the mutuall knowledge of vertue, or by honeſt duties, performing all ſuch duties as are honeſt and poſſible. And ſuch was that betweene Ionathan and Dauid.

That is alſo called Chriſtian brotherhood: to which pertaineth the vnitie of the ſpirite, or to thinke the ſame thing, to will and nill the ſame thing.

To this is contrary flattery, and hart burning or enimity.

Hitherto concerning friendſhip: now concerning a fellowlike feeling.

A fellowlike or mutuall feeling, is loue by which we are duly touched with the ſtate of other men.

And it is both towardes the liuing and the dead.

A fellowlike feeling towards the liuing is

two fold: pitifulneſſe, or congratulation.

Pitifulneſſe, is that by which we are moued to lament with others for their aduerſitie or vnhappy eſtate, otherwiſe it is called compaſſion, as Luk. 19. Chriſt with weeping did pity the miſerable deſtruction of the Iewes. So Paule ſayeth, Weepe with thoſe that weepe.

To this vertue alſo it belongeth to viſite the fatherleſſe children and widowes in their calamities, and to comfort them.

To it is oppoſed, a reioycing in euill, and want of feeling or affection.

Congratulation, is that by which we reioyce with others for their proſperity or felicitie: of which Paul ſayth; Reioyce with them that reioyce.

Thus farre concerning a fellowlike feeling towards the liuing: now towards the dead.

A fellowlike feeling towardes the dead, is both mourning, and alſo a care to bury them. 1. Sam. 28. 3.

Mourning, is that by which we bewayle the death of thoſe, who in their life were deare to vs. 1. Theſſ. 4. 13. Act. 8. 2. 2. Sam. 3. 31. 32. 33.

Care to bury them, is that by which wee honorably commit the dead to their buriall. 1. Theſſ. 4. 14.

So

So much concerning a fellowlike feeling: now of the procuring of other mens good.

The procuring of other mens good, is loue towards our neighbour, by which as much as we are able we further and promote his good. Prou. 3. 29. Phil. 2. 4. Or elſe it is whē we helpe and increaſe his commodities and profits as much as we can.

And that doth reſpect both the good name of our neighbour, and alſo other commodity of this life. Exod. 23. 1.

Hitherto concerning loue: now concerning iuſtice.

Iuſtice, is a vertue giuing to euery one that which by duty or deſert, is his owne. *Of iuſtice.*

And it is either vniuerſall or particular.

Vniuerſall iuſtice, is that which we generally owe to all.

And it is exerciſed and occupied either in admoniſhing of others, or in prayers for thē.

Particular iuſtice, is that which we ought to performe to them to whom we are ſpecially and peculiarly bound.

And that is either priuate or publike.

Priuate, which euery one ought to performe priuately.

And that either in his owne proper calling, or in fellowſhip with others.

In his owne proper calling it is both the lawfull obtayning of an office, and the care of that his owne office: and also diligence & fidelity or faithfulnesse therein.

The lawfull obtaining of an office, is when a man obtayneth some office by lawfull waies and meanes: he doth not buy it with money as the Popes buy the Popedome.

The care of his own office, is when any dealeth with the matters of his owne calling, and doth not thrust himselfe into an other mans vocation.

Diligence, is that by which we execute, as well as we can the labours of our office and duty. 2. Thess. 3. 10. Rom. 12. 11. Prou. 12. 4. 5.

Or els when we do our workes diligently and faithfully, that we may be the better able to helpe the neede of others also.

Fidelity, is that by which we in our office do sincerely performe that which we haue receiued or vndertaken to do.

Hitherto concerning priuate iustice in a mans owne vocation.

Iustice, which ought to be performed in fellowship, is eyther distributiue (as we cal it) or commutatiue and interchangeable, as we may say.

Of a distributiue iustice.

3. Distributiue iustice, is that by which we performe to euery one, things agreeable to the condition, state, and dignity of euery one. Rom. 13. 7. Honor to whom honor, tribute to

to whom tribute. Rom. 12. 10.

And that is either appertayning to house and family, or else it is politicall and ciuill.

Iustice appertayning to the house, is that which ought to be exercised and performed either in domesticall fellowship, or in the accomplishment of domesticall or household duties.

This standeth in the holinesse of wedlock, and right guiding of household affaires.

Wedlocke, is a lawfull ioyning together of one man and woman, for the bringing forth of issue. *Of wedlocke.*

The holinesse of wedlocke doth consist both in a lawfull betroathing of man and wife, and also in the duties of wedlocke or mariage.

Betrothing, is a firme & certaine promise of wedlock between two, before fit witnesses appointed thereto: by another name it is called sponsals or spousals. *Of betrothings.*

Fit witnesses, are those who can testifie the things which are required in betrothings.

And those things are either consent of the parties themselues, or els that the persons be fit for betroathing.

Consent is both of the bridegrome and of the bride: & also of the parents, or those who are in steed of their parents, and supply their places. *Of consent in wedlocke.*

The consent of the bridegrome and of the bride, must be expressed and plaine, because

wedlockes are ioyned by mutuall consent.

Consent is made and giuen, either with condition, or without condition.

If the consent be made with condition, they are termed betrothings of the time to come, or deliuered in the future tense, as we say.

In which, if the condition made in the beginning of the contract was honest and pertaining to wedlock, & were not yet fulfilled, the contract is broken or become voide.

Such as are these conditions: to wit, if the parents shall gree: if a conuenient dowrie shall be giuen thereto.

But when there followeth companying, or lying together, they not expecting or waiting for the performing of the condition, that coniunction is iudged to be wedlock: because the persons agreeing together, haue departed from the condition.

But if the condition be strange, that is to say nothing at all pertaining to wedlock: or if it be filthy, or impossible, thē it is to be reiected by the iudge, as though it had not bin added: neither is the contract to be dissolued for it, although the cōdition be not fulfilled: as that so, craftie dealing & wantonnesse may be forbidden in deceiuing the poore & weake sex.

If the consent be made or giuen without condition, they are called betrothings, in the present time or tense, in which the wedlock by a verbe of the present tense, or simply, is promised, and there is euen then the true beginning

ginning of present wedlock.

Now both error and compulsion must be farre removed from the consent of the bridegroome and bride.

Error is either of the person, or of the condition. *Error in wedlocke.*

Errour of the person, is when there is deceit us in respect of the parties: As Leah was deliuered to Iacob for Rahel.

For this error of the person both the betrothings and wedlock may be dissolued or broken.

Therefore Iacob might haue refused or cast off Leah, but he vsed not the strictnesse of his right.

The error of the condition, is when one person knoweth not the state of another.

The error of condition is two fold, for either it pertaineth to the condition of houshold affaires, or respecteth the state of the chastitie of one of the persons.

The error of condition, pertaining to the state of houshould affaires, is, if a woman thinke the bridgroome to be riche, or noble, or to haue no children.

For such an error of condition, the betrothings or wedlocke, are not to be broken or dissolued, because such an error doth not at all pertaine to the essentiall things of wedlock.

The errour of condition, pertaining to the state of the chastitie of one of the persons, is, if any being ignorant, doth marrie her that is

deflowred, or with child by another.

In such an error the iudgement of Moses is one, and the iudgement of the common law is an other.

The iudgement of Moses is put downe, Deut. 22. chap. which commandeth her to be stoned with stones that was defiled by another, which afterward (as though she had bin a virgin) was married to another, if she were accused, & the man asked a diuorcement.

The proceeding of the common law is two fold: one before their lying together, another after their lying together.

Before the lying together be committed, this proceeding is to be kept.

First reconciliation betweene them is to be assayed, that he who of error married her that was defiled by another, may keepe her, especially if she be modest, & will afterward liue chastly. And this course also wold be obserued, because oftentimes great calamities follow diuorcemēts, of which both the iudge and the actor, must haue speciall regard.

But if the reconciliation doth not proceed, the diuorcement must be made.

For it is better to follow the example of Moses law, then other reasons. For although the iudiciall lawes of Moses doe not pertaine to our states and places, yet we see in them what God alloweth. Furthermore the example of Moses law doth more strengthen the consciences, then other argumēts: because by

the

the teſtimony of Gods lawe, the Iudges are ſure that they doe not contrary to the will of God.

But after the lying together, it is to be determined, that ꝑ bridegrome or husband may retaine her, which before was defiled by himſelfe or ſome other, whether hee married her wittingly or ignorantly.

And that is eſtabliſhed euen in our newe conſtitutions and orders, for three ſpeciall cauſes.

The firſt, that their lightnes might not be ſtrengthened who willingly vpon euery and any pretext do forſake their wiues, by what meanes ſoeuer their mind be altered.

The ſecond is, leaſt through ſuſpicions or ſome ſmall offences, the innocent parties ſhould come into danger.

The third is this, that ſecret faults may not be layd open, which is more honeſt and profitable to be couered: according to the ſaying, Loue couereth all faults.

And thus we haue ſpoken concerning error, which ought to be farre from the conſent of the bridegrome and the bride: now concerning compulſion.

Compulſion alſo ought to be far remoued, for there is no conſent or wedlocke, when the perſon is by force compelled to promiſe wedlocke; and in this behalfe or reſpect many hurtfull errors and offences fall out.

The conſent of the bridegrome & bride hath bin handled: now concerning the conſent of others that haue intereſt and right therein.

The conſent of others that haue right therin, is either of parents, or of thoſe who are in ſteede of parents.

Of the conſent of parents.

The conſent of parents is of neceſſity required: and the betrothings are to be iudged voyde, if the parents gaine-ſay the ſame before the commixtion, copulatiō, or lying together: becauſe the authority of parents is not to be violated or broken.

But it doth belong to the office of the Iudge to conſider, when the parents haue a probable cauſe of gaine ſaying, and when there is no probable cauſe.

But after the copulation or lying together the wedlocke cannot be cut off or broken by the authority of the parents: becauſe the queſtion is not now of the wedlocke to come: and there ſhould iniury be offered to the woman forſaken or caſt off.

The conſent of thoſe that are in ſteede of parents, as for example, of tutors, is not required of neceſſity, but for honeſty ſake only.

So much concerning the conſent which is required to wedlocke: now followeth what perſons be fitte.

That the perſons may be fit, there are required two things: firſt, that they be fitte

both

both in regad of age and also of gifts, necessary for houſe keeping or gouernment, 1. Cor. 7. 38. 40. Prou. 31. 10. 11.

A full age is required, as which cannot only giue consent to the match, but is also fit for gouerning of houſhold affaires and matters.

Therefore, the betrothing of men-chidren vnder fourteene yeares old, and wenches vnder twelue, yea though it be made by parents or tutors, is not the begimming of true wedlocke, & it may be dissolued when afterwards the will of the young folkes doth not like, or commeth not thereto. Neither is that party which is vnwilling to be compelled, which hath not bound him or her self afterward whē their age was fit for wedlocke, & they might be able by their own iudgement to determine the matter. *The betrothing of boyes and wenches.*

The second thing is, that they may be ioyned together, hauing either power to bring forth issue, or by the law of nature.

By reason of hauing power to bring forth issue, such may be ioyned together as are not vnmeet for the cōpanying of wedlock: namely those that are not gelded men, or in whom nature is not hurt, by bewitching or poisning.

Gelded men are those, who are altogether vnfit for accompanying of wedlock, whether they be such by nature, or whether they be made vnfit by art, as being gelded. *Gelded men.*

Such persons are not to be ioyned in wed-

lock, therefore also the mariages being celebrated, when after the space of three yeares, the coldnesse of a gelded man is tried, or in three whole yeare, the healing of the nature being maimed, is attẽpted in vain, the Iudge may pronounce that those persons are free. Neither yet then is diuorcemẽt made because it was not wedlock: and to the person which hath the sound force of nature there may be granted another lawfull copulation, and the same more fruitfull.

So much concerning those who may be ioyned together, as hauing power to bring foorth issue.

By the law of nature, they which are not of kindred in the flesh, may contract matrimonie, Leuit. 8.5. and so forward.

For these are alwaies forbidden to be ioyned together, vnlesse when they are compelled by meere necessitie, to wit, when there want persons which are not of kindred in the flesh, as in the first and second beginning of people, the former vnder Adam after creatiõ, the other vnder Noah after the floud.

Kinsfolkes in the flesh.

Kinsfolks in the flesh, are those who touch vs in the flesh. Leuit. 18.6. & 25.49.

Propinquitie or aliance therefore is touching in flesh, or neereneſſe in bloud.

Kinsfolkes in the flesh, are those who are neare vnto vs, either by nature, or by mariage: from whence there is a double aliance in the

fleſh that is either by nature, or by mariage.

Kinsfolks by nature, are kinsfolkes of either of our parents, father or mother. Leuit. 18 12. or elſe kinsfolkes by nature, are thoſe who deſcend and come of the ſame ſtock. *Kinsfolkes by nature.*

Wherevpon alſo they are called couſins in bloud, becauſe they are ioined more neare vnto vs by the ſociety of bloud, and of nature. *Conſanguini.*

Aliance by nature therefore, or conſanguinity and couſinage by bloud, is the kindred of perſons, which becauſe they do ariſe of one ſtock, they are ioined nearer vnto vs by the ſocietie of bloud and nature. *Aliance or conſanguinitie.*

A ſtock is a perſon from which others are deriued. *A ſtock.*

And alyes by nature or bloud, are diſcerned by line and degree.

The line, is a diſcent of alyes by nature deriued from one ſtock. *The line of Alyes.*

And that is either right or collaterall.

The right line, is either of kinsfolks aſcending or deſcending.

Kinsfolks aſcending, are firſt the father and mother: ſecondly, the fathers father, and mothers father, the fathers mother, and the mothers mother: thirdly the great grandfather, and great grandmother: fourthly the great grandfathers father, and great grandmothers mother: and all other aunceſtours beſides.

Kinsfolkes deſcending, are firſt the ſonne and the daughter: ſecondly the nephew and the neece: thirdly the nephewes ſonne, and

the neeces daughter: fourthly, a ſonne in the fourth degree, a daughter in the fourth degree: fiftly a ſon in the fift degree, a daughter in the fift degree: & what other childre ſoeuer.

A collaterall or croſſe line is two fold: equall or vnequall.

Equall, is that by which alies by nature do equally differ from the common ſtock.

Vnequall, is that by which alies by nature vnequally differ from the common ſtock.

Alies by nature, in an vnequall line, are either ſuperiours or inferiours.

And both either from the fathers ſtock, or from the mothers.

Superiours, are firſt the vncle and the aunt by the fathers ſide, the vncle and the aunt by the mothers ſide: ſecondly, the great vncle & great aunt by the fathers ſide, the great vncle, and great aunt by the mothers ſide: thirdly, my fathers vncle and aunt, my mothers vncle and aunt: fourthly, my fathers great vncle and great aunt, my mothers great vncle and great aunt.

Inferiours, are the ſonnes of thoſe referred to the ſuperiours.

So much concerning the line: now concerning the degree.

A degree is a differece or diſtance of perſons from the ſtock, or of one perſon frō another.

And that either from the ſtocke, or among themſelues vnder the ſtock.

But

But in euery person we must number frō the stock.

Which numbring is called a genealogie. *A genealogie.*
For a genealogie is a diuers of the generation counted in order: and the same is so numbred, that so the stock being set downe, from which the accounting of the degrees is to be begun, aboue that stock his auncestors must be placed, and beneath the same the sonnes & nephewes are set, and on the sides are added, the brothers and sisters. For example.

Thare.

Araun. Abraham. Nachor.

Isaac.

Iacob.

Ioseph.

The knowledge of a genealogie is necessarie for the vnderstanding first of the accounte of degrees, and secondly the forbidding of wedlock.

The reckoning of degrees is required, that we may know by how many degrees persons differ, concerning whose consanguinitie there is question made. *Of the reckoning of degrees*

And seeing the line is two folde, right or collaterall, therefore the account of degrees, according to the difference of the lines is two folde also, the one in the right line, the other

in the collaterall line.

In the right line, looke how many persons there are, so many degrees there are, excepting the stock from whence the account must be begun: as Ioseph doth differ in the third degree from Abraham, Iacob in the second, Isaac in the first.

Therefore the sonne maketh the first degree, the nephew the second, the nephews son the third, the nephewes sons sonne the fourth, and so forth.

In the collaterall line, seeing it is two folde, that is, equall or vnequall, the maner of the reckoning is two folde also: the one in the equall line, the other in the vnequall.

In the equall line, by how many degrees the one person differeth from the common stock, by so many degrees the persons themselues differ one from another.

Therefore two bretheren, or a brother and a sister, are by consanguinitie ioined to themselues, in the first degree, as Iacob is ioined to Esau in the first degree. So the same man is ioined in the second degree to Rahel & Leah.

BATHVEL.

Rebecca. Laban.
Iacob. Rahel & Leah.

IEPHNNE.

Caleb. Genas.
Axa. Othniell.

Othniel

Othniel therefore is ioined in the ſecond degree to Axa.

In the vnequall line looke by how many degrees he that is remoued differeth from the ſtocke, by ſo many degrees they differ one from another.

THARE.

Abraham Aram
Sarah.

Sarah differeth two degrees from the ſtock: therefore ſhe differeth ſo many degrees from Abraham, and is ioined to him in the ſecond degree.

THARE.

Abraham Nachor
Iſaac Bathuel
Rebecca.

Rebecca differeth in the third degree from the ſtock: therefore alſo ſhe differeth frō Iſaac in the third degree, in which ſhe was alſo ioyned to him.

The account of the degrees hath beene handled, now followeth the forbidding of wedlock in reſpect of the degrees.

The forbidding of wedlock according to the double difference of the line, is alſo two folde, one in the right line, the other in the collateral all. *Of the forbidding of wedlock*

In the right line all kinsfolkes, both aſcen-

ding and descending are forbidden from mutuall mariages, and that as for the order of nature, so for the reuerence of bloud. Leuit. 18. 7.

Wherefore if Adam were at this day aliue, he could not mary a wife.

In the collaterall line, forbidding also is two fold, the one in the equall line, the other in the vnequall line.

In the equall line, although by Gods law wedlocke was graunted in the second degree: and therefore it was lawfull for the sonnes or daughters of brethren to contract matrimony betweene themselues: yet now by mans law they are forbidden within the fourth degree: that so Gods forbidding might be obserued with greater reuerence.

Iacob married Rachell his cosin germane by the mothers side, to whom he was ioyned in the second degree.

Othniell married Axa, to whom he was also ioyned in the second degree.

And the dispensations which do graunt a commixion in the degrees forbidden in the Text. Leuit. chap. 18. are not of force. For the lawes in Leuiticus, which forbid the commixion of certaine persons, are the lawes of nature and bind all nations. For God for incestuous lusts punished euen the Gentiles, who were without the pollicy & gouernmēt of Moses, and which also were before Moses. As the text in Leu. expresly saith, that the E-

gyptians

gyptians, and Canaanites were puniſhed for inceſtuous luſts: ſo Paul puniſhed the Corinthian who had touched his ſtepmother, or had carnally knowen her.

In the vneqnall line, wedlockes are forbidden by Gods law, in the ſecond degree, becauſe generally God would haue more reuerence to be giuen to the ſuperior degree then to the equall: becauſe theſe in the vnequall line occupy the place of parents & children. 1. Tim. 5. 4.

Therefore the brother ought not to marry his ſiſter, nor the nephew his aunt by his fathers ſide, nor his aunt by his mothers ſide, neither the neece ought to marry her vncle by her fathers ſide, or her vncle by her mothers ſide.

Hitherto we haue ſpoken of alies by nature or by bloud: now of allies by mariage.

Alies by marriage, are kinſefolks, of one of the married parties, by reaſon of the mariage contracted betwixt him and the party neare to him in bloud. As Dauid is nothing a kinne vnto Ionathan, but becauſe he maried the ſiſter of Ionathan to wife, now he is become the kinſman of Ionathan. *Of alyes by mariage and affinity.*

Affinity therefore is a nearineſſe of perſons, which mariage maketh betweene one maried party, and thoſe that are neare in bloud to the other party maried alſo.

By how many degrees is my kinſman

by bloud, by ſo many degrees his wife is my kinſwoman by mariage: as two brethren are ioyned in the firſt degree of conſanguinity: therefore the wife of my brother is ioyned to me in the firſt degree of affinity.

The forbidding of wedlocke in the firſt degree of affinity belongeth to the law of nature. Therefore Herod when he maried Herodias his brother Philips wife, committed inceſt, becauſe Herodias was ioyned to Herod in the firſt degree of affinity.

Herod.

Herod — Philip whoſe wife was Herodias.

So Ruben alſo ſinned, becauſe hee defiled the bed of his father Iacob.

Iacob.

Ruben. his ſtepmother Bala.

Therefore Ruben touched or knew his ſtepmother in the firſt degree of affinity.

Of the bound of affinity.

Affininity is not extended very farre, for my kinſmen in bloud are not kinne to my wifes couſins in bloud. I ought to abſtain frō my wifes kinſewoman by bloud, and my kinſefolkes by bloud ought to abſtaine from my wife, but yet not from my wifes kinſefolkes by bloud. Wherefore two brethren may marrie with two ſiſters, for they are not hindered by affinitie. The father & the ſonne may

may marrie the mother and the daughter.

Thus farre concerning the betroathings which ought to goe before wedlocke: now concerning the duties of wedlocke or mariage.

The duties of wedlocke consist in the iustice of mariage, and in the education of children.

The common bond of these duties is a naturall affection.

A naturall affection, is a naturall loue of the neareneſſe of bloud. *A naturall affection.*

Iustice of mariage, is either cõmon to both the maried parties, or proper to the one.

The common iustice of both the maried parties is, 1. that both keepe their mariage loue perfect and vndefiled. *The duty common to both maried parties*

2 That they may dwell together with familiar felowship, and louingly liue together, that their life bee not passed away with sadneſſe, or they be compelled to seeke comfort abrode, whereupon they may easily incurre infamie or slander.

3 That they mutually loue one another without iealosie, least otherwise they get thẽselues continual anguish of heart and do mutually giue prouocation and allurement to breake their faith.

Iealousie, is the suspecting of adulterie in the parties that are maried. *Iealousie.*

If it fall out otherwise, the maried parties learne and feele by experience many diſcom-

modities: so that it is either a troublesome or sorowfull matrimonie, or diuorcement followeth.

Of diuorcemēt. Diuorcement is a lawfull breaking off of wedlocke.

The causes of diuorcement are onely two: one adulterie Mat. 5. 32 & 19. 3.

The other is a forsaking, that is to say, a malicious departing of one of the maried parties, & that without anie iust causes, but either of lightnesse, or vniust impatience, & suffering of the bridle of mariage, or for some other vnnecessary causes. 1. Cor. 7. 15.

But in diuorcement there ought to be obserued both the maner of proceeding, & also the time after which a second wedlocke or mariage may be granted to the innocent person.

The proceeding in diuorcemēt for adulterie. The maner of proceeding comprehendeth both the lawfull knowledge that the Iudges haue, and also the trying of reconciliation, or the pronouncing of the sentence.

The maner therefore of proceeding in the case of adulterie, ought so to be framed, that the parties being heard, the accusation may sufficiently be confirmed and proued, so that the guiltie person may be conuicted.

If the person which hath offended be foūd guiltie, and the innocent person doth require that a diuorcemēt bemade, the Iudge ought first to trie them both, and to exhort them, that they would returne into fauour & loue

one of them with another.

If the reconciliation doth not proceed, the innocent perſon may not be compelled to receiue the guiltie.

But if the perſon accuſing, hath liued honeſtly, and doth require the ſentence to be pronounced, it ought to be pronounced thus: Sith the perſon which hath offended, hath by his wickednesſe diſſolued wedlock, the iudge by the authoritie of the Goſpell doth pronounce the innocent perſon to be free, and doth expreſſie graunt him, that according to his conſcience he may ſafely and godlily marie another.

But the condemned perſon ought to be puniſhed by the ciuill magiſtrate, to whome it belongeth to puniſh adulterie, either by exile that the guiltie perſon might be driuen out of thoſe places, where the innocent perſon liueth, to whom the other, to wit, the condemned perſō, is to be eſteemed as dead: or elſe by ſome other puniſhment, which the magiſtrat ſhall iudge conuenient.

And thus the maner of proceeding in the caſe of adultery ought to be framed and ordered: the maner of proceeding in the caſe of forſaking, now followeth to be handled.

The proceeding in the caſe of forſaking, ought ſo to be framed and ordered, that the petition of the accuſer being heard firſt, there ſhould be lawfull triall made. That triall or *The proceeding in diuorcement, for forſaking*

knowledge consisteth in this, that it may be tried, whether the person be rightly forsaken or no: whether the coulour of forsaking be not vsed to couer lightnesse or vnfaithfulnes.

For he is not a forsaker, who is absent either because of some duty, as an ambassador, or souldier, chosen by lawfull authoritie to go a warfaring: or else by the will of his wife, as if he be absent some where for marchandise, or about some other honest businesse: or be held in captiuitie: or be caried away, if namely the case into which the husband falleth be such, as it doth not change the affection of the wife, that is to say, if there be no such wickednesse committed, wherby otherwise wedlock may be dissolued. Furthermore after it is knowne that the person is indeed forsaken, the person forsaking is to be called into iudgement by lawfull citing, done and affixed in the publike place, that so he may appeare within a certaine time, set and appointed therefore.

If the person forsaking doth not appeare within the set time, the testimonies cõcerning the integrity of the innocent person are to be heard, & that partie is to be pronounced free.

Hitherto we haue spoken concerning the maner of proceeding in diuorcement: now we must speake of the time after which another wedlock may be graunted to the innocent person.

Of the time of granting wedlock, the diuorcement being made.

There is a two folde consideration of the

time, after which another wedlock is granted to the innocent perſon, one in the caſe of adulterie, another in the caſe of forſaking.

In the caſe of adultery the time is not preſcribed to the innocent perſon, after the thing is once iudged.

In the caſe of forſaking, wedlock is to be graunted, if it do certainly appeare, that the perſo forſaking either is dead, or hath in ſome place by committing adulterie, violated mariage, or would not appeare though he had knowledge of the ſcitation.

Otherwiſe the perſon forſaken ought to expect: for it falleth out that euen after nine yeares, the husband ſometime returneth, eſpecially if any be taken in warre in Turkey, or other where he beholden by the enimies in captiuitie.

Hitherto concerning common iuſtice of both the maried parties, now of that that is proper to one of them.

Iuſtice proper to one of the maried parties, doth peculiarlie appertaine either to the office and dutie of the husband or of the wife.

The office of the husband is firſt to defend his wife, Col. 3. 19.

2 Decently to vſe his wife in ornaments & other neceſſaries. For ſhe is not to be vſed or intreated as a handmaide or ſeruant, but as a fellow, becauſe ſhe was formed not out of the feet, but out of the ſide of man. *The dutie of the husband.*

3 Gentlely, if need be to correct and admoniſh her, not angerly and ſharply, leaſt ſhe be prouoked.

The dutie of the wife. The dutie of the wife, is firſt to be ſubiect to her husband. Epheſ. 5. 22. Coloſſ. 3. 18. 1. Pet. 3. 1.

2 To be chaſte and ſhamefaſt, modeſt and ſilent, godly and diſcreete.

3 To keepe her ſelfe at home. for the good gouernmēt of her family, not to ſtray abroad.

Hitherto concerning the iuſtice of mariage: now concerning the education of children.

The education or bringing vp of children, comprehendeth both the duties of parents and children.

The dutie of parents. The duty of parents, is firſt to ſuſtaine their children with food and raiment. 1. Tim. 5. 8.

2 To bring vp their children in learning, & diſcipline or inſtruction of the Lord. Eph. 6. 4. Coloſ. 3. 21.

3 Moderately to vſe their fatherly power, that they do not grieue their children, & prouoke them to anger. Eph 6. 4.

The dutie of children. The dutie of children, is both to honour their parents. Eph. 6. 1. Col. 3. 20. and alſo to agree among themſelues. Pſal. 133. 1. and mutually to loue and helpe one another.

Honour towards parents, comprehendeth reuerence, obedience, and beneficence or liberalitie towards their parents. Leuit. 19. 3.

Mani-

Matth.15.1.Mar.7.11.12.Chriſt ſheweth out of the fifth commaundement, how children ſhould do well to their parents.

Ioſeph is a ſingular example of beneficence towards his parents and kinsfolkes, who brought into Egipt, and liberally nouriſhed, not onely his father, but alſo his brethren (by whom he was ſharply and vngently entreated and ſold) and their whole family being vexed with very ſore famine.

Hitherto concerning the holineſſe of wedlock: now touching the diſpoſing of houſhold affaires or matters.

The diſpoſing of houſhold affaires, conſiſteth in the duty both of maiſters, and alſo of ſeruants.

The duty of Maiſters.

The dutie of maiſters is, firſt, moderatelie to vſe their authority ouer their ſeruats Eph.6.9 And that is done two wayes: firſt, if the maiſters do not grieue their ſeruants with ouermuch labour, and do alwaies remember that they are not aſſes but men: ſecondly, if they do quietly gouerne them, and alſo quietly chide them, when they haue neglected their dutie, leaſt they be prouoked with ouer hard words, and that they remember, that they alſo haue a Lord in heauen, with whom there is no reſpect of perſons. Eph.6.9.

2 Bountifully to reward the labour of their ſeruants, leaſt being compelled by neceſſitie they ſhould ſteale.

The duties of seruants.

The duty of seruants is, first from their hearts to performe the labours that their maisters commaund them. Ephes. 6. 5. 6.

2 To be faithfull in things commited to them by their maisters, that so they may keepe their goods.

3 To obserue the vprightnesse of maners, that the wife, the sonnes and daughters, or other fellow seruants, be not corrupted by their bad counsels.

A iustice as pertaining to a houshold or familie hath bin thus set forth: ciuill iustice doth now follow.

A ciuill distributiue iustice, is that which ought to be performed in a politick societie.

And that is due either to euery one, or to some few.

To euery one is due, truth, sinceritie faithfulnesse, gentlenesse, and dutifulnesse.

Truth.

Truth is that by which we do constantly loue & embrace true opinions, we speak true things, and both in our speach and gestures auoide deceitfull concealings and clokings of matters.

To it is contrary lying, and a deceitfull concealing of the truth.

Sincerit.

Sincerity, is when the tongue and gesture agree with the heart.

To it is contrary counterfeiting and fayning.

Faithfulnes.

Faithfulnesse, is that by which we keep our pro-

promises and couenants.

To it is contrarie deceipt, and breaking of faithfulnesse or fidelitie.

Gentlenesse, is that by which we iudging iustly of others, do attribute those due praises to them, which they deserue. *Gentlenesse.*

To the same vertue it belongeth to take all things in good part, not to backbite our neighbour, and not to giue eare to backbiters.

To gentlenesse is contrarie, quarelling, or backbiting, a foolish credulitie or beleefe, suspition and distrustfulnesse.

Quarelling, is a malitious taking of some thing in euill part. *Quarelling.*

Dutifulnesse, is that by which wee with outward due honour, embrace and reuerence those that are our superiours, by age, state or gifts. Rom. 12. *Dutifulnesse.*

And that either in graunting to them the preheminence of speech, seate, and euerie action: or in gestures meete and fit according to the circumstances.

Hitherto concerning ciuill distributiue iustice, which ought to be exercised towards euery one: now followeth that which is to be exercised towards some fewe.

A ciuill distributiue iustice, which ought to be exercised toward some few is two fold: thankfulnesse and submission.

Thankfulnesse, is a vertue by which wee *Thankfulnes.*

declare that we are thankfull towards our benefactors.

And that againe is either of the mind, or of the deed.

Thankefulnes. The thankfulneſſe of the mind is that by which we thanke our benefactor for benefits beſtowed on vs.

And that is declared both in giuing thāks for benefits receiued, we holding faſt the memorie of them, & commending thē amongſt others, and by godly wiſhes praying heartily for the good ſucceſſe of thoſe that deſerue wel of vs: and alſo in bearing a verie readie mind to recompence the fauors receiued.

Thankefulneſſe of the deed, is when we in deed, that is to ſay, in gifts and duties, requite the benefites that haue bene beſtowed vpon vs.

To thankfulneſſe is contrary vnthankfulneſſe, and an vniuſt and vnlawful gratifying for benefits receiued.

Thus farre concerning thankefulneſſe: now concerning ſubmiſſion.

Submiſſion is a diſtributiue iuſtice, which is due to the politicke magiſtrate by the ſubiectes that are vnder him.

And that conſiſteth in obedience towards lawes, and in the bearing of publike burdens. Rom. 13. 1. Mat. 17. 27. & 22. 21. 1. Pet. 2. 13.

To it is contrarie ſedition, ſtubburnneſſe, a faining of ſubmiſſion, & a wicked bondage, eſpecially

eſpecially in idolatrous and vniuſt matters.

Hitherto concerning diſtributiue iuſtice: now concerning commutatiue iuſtice.

A commutatiue iuſtice, is that by which we according to our couenant, keep an equitie in our bargaines and contracts: or elſe, it is that by which we ſo deale with our neighbour in contractes, as we would deſire to be dealt with our ſelues. *A cõmutatiue iuſtice.*

Hitherto concerning priuate iuſtice: now concerning publike iuſtice.

Publike iuſtice, is that which the publike Magiſtrate ought to exerciſe to preſerue in ſafety the cõmon ſtate of the ſubiects. 1. Ti. 2. 2. *Publike iuſtice*

A Magiſtrate is a publike perſon, lawfully bearing rule ouer ſubiects. Rom. 13. 1. Or he to whom it is granted to cõmand by authoritie. *A magiſtrate.*

Publike iuſtice is either in peace or warre.

Iuſtice in peace, is that by which the commodities of the ſubiectes are rightly ordered and gouerned in the time of peace. *Iuſtice in peace.*

And it is ſeene in the publiſhing and execution of lawes.

The publiſhing of lawes ought to reſpect the proſperitie & good eſtate of the ſubiects. *The publiſhing of lawes.*

That proſperitie and good eſtate doth not onely conſiſt in buſineſſes pertaining to this life: but alſo or eſpecially in this, that in the firſt place the true worſhip of God ſhould be of force, from which alone all true felicitie

doth proceed. Deut. 17.18. 2. Sam. 6. 1. King. 2. 27. & 11.11. Psal. 75.11.

The execution of lawes.

The execution of lawes, is a bringing of thē to effect, for the preseruation of the publike discipline. Rom. 13.3.

And it is two fold: the defence of subiects, and brideling of euill men.

Of the defence of subiects there are two parts, the procuring and conseruation of the good estate of the subiects, and the aiding of them, who haue iust cause against the iniquitie of others.

The brideling of euil men, is another part of the execution of lawes, by which punishments are inflicted on the guiltie.

In the punishment is vsed either strictnesse or clemencie.

Strictnesse.

Strictnesse, is that by which according to the strict law, or rigorous seueritie of lawes, & that without mitigation, the punishment for the sinne pronounced after a lawfull maner, is inflicted on the sinfull offender. Psal. 102. 1. 5.8.

To strictneste is contrarie impunitie, and tyrannie or outragiousnesse, or cruelte and ouer much rigor.

Clemencie.

Clemencie, is that by which for iust & sufficient causes, the punishment is remitted or mitigated to the guiltie. In Greeke it is called ἐπιείκεια, that is, equitie. Psal. 102.1.

To clemencie is contrarie tendernesse and softlinesse, which doth not only mitigate but

euen

euen dissolue the bonds of lawes: & crueltie.

In the execution of lawes there must be no partialitie or respect of person, which is, an vncorrupt execution of lawes without accepting of persons. Psal. 82. 1, 2. Chro. 19. Deut. 1. 16. & 16. 18. Prou. 24. 23. *Without accepting of persons.*

To it is contrarie, the accepting or respect of persons, which is to attribute iust things to vniust men, or rewards to them that deserue not the same. *Accepting of persons.*

Thus farre concerning the iustice of the magistrate in peace: now concerning iustice in warre.

Iustice in warre, is the administring of war with equitie. Luc. 3. 14. *Iustice in warre.*

Warre, is a necessarie defence against publike violence, or a iust punishment for haynous iniuries, which is vndertakē with force of armes by an ordinarie power. Iud. 8. 19. & 20. throughout the whole chapter. *Warre.*

Of iustice in warre there are two parts: the vndertaking of warre only for a iust cause, & the preseruing of martiall discipline.

The end of the second booke of the Definitions and partitions of Diuinitie.

To God alone be glorie.

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TO THE GENTLE reader health in Christ.

GEntle Reader, if anie thing in these definitiõs and partitions of diuinity do not satisfie thee, know thou, that I haue performed therin, as much as God of his grace hath giuen me at this time, & haue ministred vnto thee matter also that thou with me mightest thinke vpon and labour to find out. In the meane while vse these things as I do, to the sanctifying of Gods holy name. And so farewell.

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